The Priest

Edited By Priests For Priests

October, 1955

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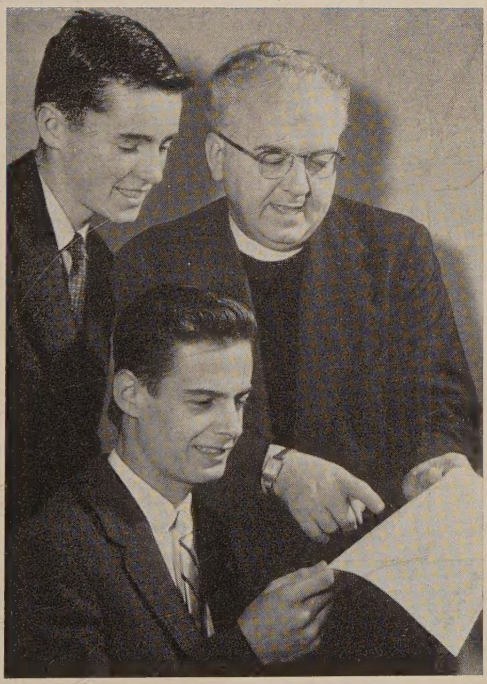

N C W C's Msgr. Schieder

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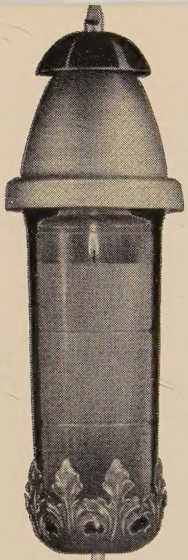

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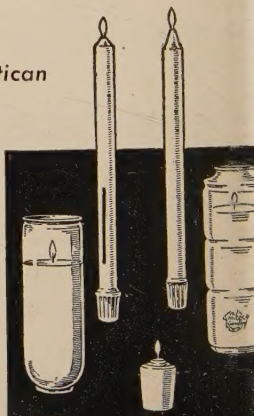

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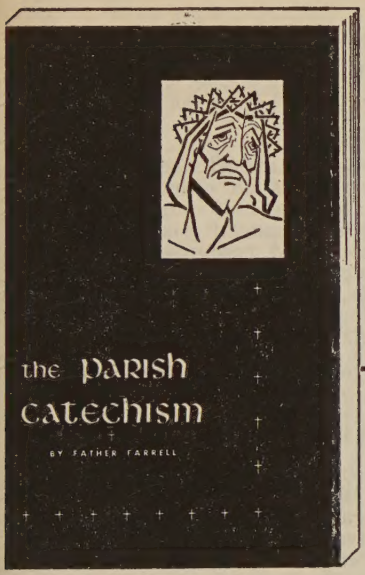

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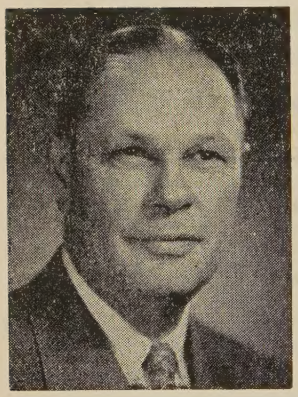

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THE following priests of the Archdiocese of Louisville have been raised to the Domestic Prelacy:

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New Papal Chamberlains are:

Joseph L. Wheatley, J. A. O'Bryan, A. W. Steinhauser, Raymond J. Treece, Joseph L. Allgeier, and J. William McKune.

* * *

The Holy Father has raised the following priests of the Diocese of Cleveland to the rank of Protonotary Apostolic:

William L. Newton, associate editor of THE PRIEST, Albert J. Murphy, Joseph J. Mullen, Francis J. Dubosh, William J. Gallena.

The following priests have been made Papal Chamberlains:

John F. Whealon, Thomas J. Murphy, Francis W. Carney, Thomas C. Corrigan, Charles J. Ritty, Raymond J. Gallagher, and William Bachmann.

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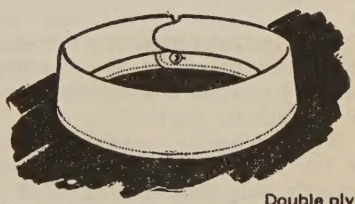

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have been named Domestic Prelates.

Looking After Youth

WITH National Youth Week starting this month (Oct. 30-Nov. 6), the spotlight focuses again on Msgr. Joseph E. Schieder, head of the Youth Department at NCWC. In that capacity, more than any other priest in the country, he can be called our national leader of Catholic youth.

Msgr. Schieder seems to exist on two levels. As President Eisenhower's sole representative at a UNESCO youth conference in Tokyo, for instance, he can be distinguished, urbane, the quintessential diplomat, every inch the churchman. (He is a non-smoker and a teetotaler, by the way.) But surround him with a roomful of young people and he relaxes. Then he becomes a combination of "big brother" and "the voice of experience."

A Buffalo priest, Msgr. Schieder has no athletic trophies over his fireplace. He does not pretend to a heroic record in football or swimming. He leaves that to the layman. His first interest is the spiritual welfare of his numerous flock. Each year he makes it a point to conduct a number of retreats for young people. At such times he has been known to spend 17 hours out of 24 in the confessional.

One of his first loves is the National Federation of Catholic College Students, a tightly organized

THE PRIEST OCT. 1955 VOL. 11, NO. 10

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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group representing some 200,000 young men and women in 197 colleges and universities. Their 12th Annual Congress in Pittsburgh last month—with 600 delegates in attendance—came off as smoothly as a Presidential reception. It got respectful coverage from the press, and the exquisitely worded resolutions of the students did much toward calling public attention to our Catholic position on controversial issues.

Just turned 47, Msgr. Schieder has been at NCWC since February, 1948. He has been appointed by Cardinal Pizzardo to the seven-man executive committee of the International Federation of Catholic Youth. He has a large problem on his hands: to bring the Catholic youth of the world more closely together, to facilitate the exchange of ideas among them, and to consolidate their thinking on world problems. Knowing Msgr. Schieder, we think Cardinal Pizzardo made a wise choice indeed.

(Our cover shows Msgr. Schieder with the newly elected officers of NFCCS: Diarmuid F. O'Scannlain, v.p., of St. John's University, Brooklyn, and Thomas J. Reinstadtler, pres., of St. Vincent College, Latrobe, Pa.)

Correction

LAST month we announced that a revised booklet had been issued by *Our Sunday Visitor* on activities of former priests who are working against the Church. We erroneously stated that this is "a nickel pamphlet." It isn't. The price is $7.50 per 100 copies. The title is "Strayed Shepherds and Strayed Sheep."

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"Fox and the Gripes"

HERE'S one (true one) we just heard that we dutifully pass along:

Seems Father was cooking with the heat this past summer so, for dear life's sake, he slipped out of his collar and rabat and put his foot down rather heavily on the throttle to get out of the inferno.

Sound of siren and flashing red light.

Father was hauled over to the side of the road by a perspiring and angry cop.

"Your name?"

"Father Fox."

"What's that again?"

"Father Fox."

"Father Fox? Oh yeah? Well, you may be Mother Goose for all I care! But if you think you can go fifty in a thirty mile zone (blah, blah, blah).

* * *

Another item of clerical interest is found in the little book, "An Irish Doctor Remembers" (Clonmore & Reynolds, Dublin). A priest told Dr. Dowling, the author, that when he was a young curate he attended an old man who had been a great faction fighter. Asking him about some of his experiences, the priest said that he supposed he had fought many a fight and struck many a hard blow.

"I did indeed, Father," said the man, and then after a pause he added as if in extenuation: "No

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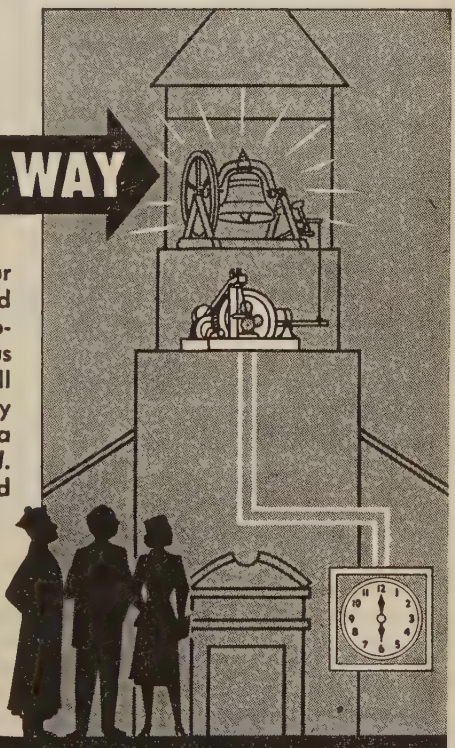

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matter how me blood was up, I could never bring myself to hit a bald man on the head with a bottle."

A Matter of Pronunciation

THE other day we saw something in the London Tablet that took us right back to our seminary days. As an untutored layman, we had always pronounced it conFESSor, unaware that there could be any other pronunciation. But one of the deacons soon straightened us out on that. It seemed you accented it one way to designate a saint, and the other way if you meant the priest in the box. We could never remember which was which.—Does it really make that much difference?

Anyway, a Katherine Garvin had an article in The Tablet of July 30, distinguishing a Catholic and a Protestant pronunciation of certain words. There was an immediate flurry of correspondence approving or denouncing. But someone wrote in recalling Katharine Garvin's father presiding at meals in the family home:

"Mr. Garvin would sit at the head of the table entrenched behind the Manchester Guardian and would only occasionally, and usually unexpectedly, emerge to contribute to the general conversation: but his abstracted attitude was misleading; abstraction of mind did not entail absence of mind, and nothing escaped him.

"On this particular occasion someone present mentioned the word confessor, referring to a priest hearing confessions. The

OFF TO SCHOOL AGAIN – PUBLIC SCHOOL

There go Bart and Cathy—off to school. He's in the second grade, she's entering first.

It isn't that their parents don't believe in Catholic education. many sleepless nights fretting over the problem of the parish school is so crowded now that these two little ones—and many like them—just can't be fitted in.

Somebody else is worried about Bart and Cathy, too. It's their pastor. If their parents are concerned, they probably don't spend as many sleepless nights fretting over the problem of the parish school as he does.

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speaker stressed the first syllable. Down went the Guardian, up rose Mr. Garvin's head: his lower lip was thrust forward, his eyebrows bristled: everyone present recognized the battle signal.

"*'ConFESSor!'* It was more an explosion than a correction.

"The guest was surprised into protest, 'Oh no, not con*fess*or—the Catholic pronunciation . . .'

"Mr. Garvin glared; his fist thumped the oak refectory table, and the knives and forks danced an anxious fandango. 'With the prefix "con," ' he pronounced, 'the accent is on the second syllable, always' (thump), 'always' (thump), 'ALWAYS!'

"Seldom did anyone question a dogmatic statement from their host spoken, as it were, *ex observatore;* but the stickler in question seemed determined to risk martyrdom in the cause of 'Catholic pronunciation': he thought rapidly, then said:

" 'In that case, please may I have the *ConDIments?*'

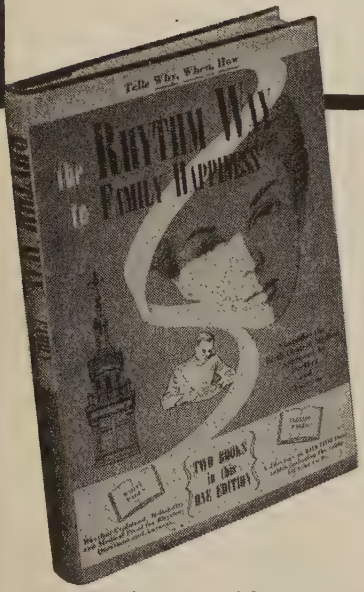
"There was a split second of silence, while everyone waited for the thunderbolt. Then the miracle happened: a gleam of appreciation lit the grey-blue eyes, the pugilistic under-lip relaxed into a broad smile; without a word J. L. Garvin pushed forward the mustard, the pepper and the salt."

'Improving The Climate'

TO be perfectly honest, there was some little discussion between the editors about the advisability of publishing the long list of news-

"the RHYTHM WAY to FAMILY HAPPINESS"

by John P. Murphy, M.D.
and
John D. Laux, M. E.



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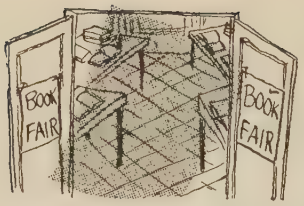

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papers that carry the Paulist Feature Service. You will find it up ahead. One opinion had it that the checklist was too bulky and about as fascinating as a Manhattan telephone directory. But the prevailing opinion held that each reader would immediately check his own state and diocese for news of how this particular apostolate is doing near home. And if he might be inspired to imitation, why, that would be all to the good!

We have always had a warm feeling, anyway, towards this particular work. We succeeded the late Karl Rogers as copy-writer for his Narberth Movement when it was taken over by NCCM back in 1942. It was allowed to lapse, then, following the spectacular success of the K. of C. program. But we still felt, somehow, that the Narberth principle held good and that many a secular editor would donate weekly space for a column that was not too aggressive.

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'In Days Of Old . . .'

IN the Cathedral at Frankfurt this summer we noticed that there was no tabernacle on the altar. At Communion time the celebrant got his ciborium from a sort of ambrey on the Gospel side of the sanctuary. As we recall it, he had to

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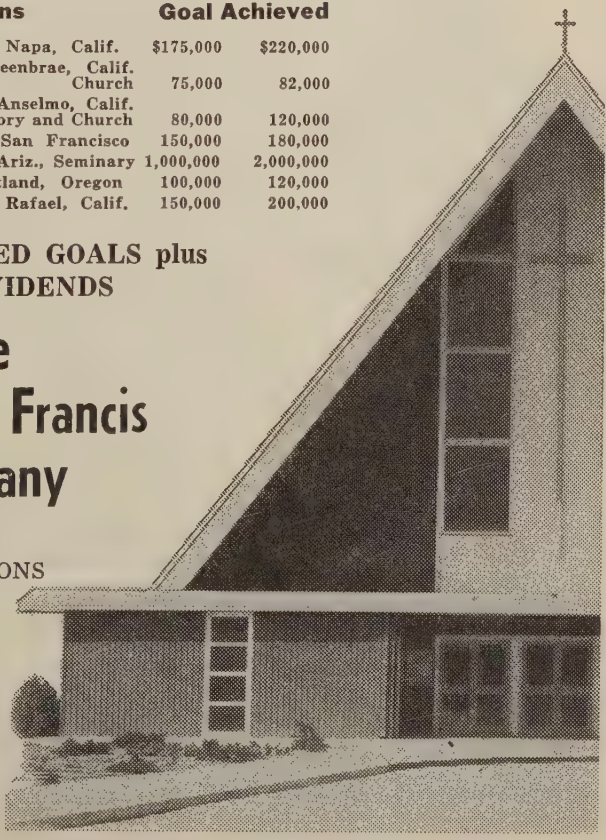

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use a set of portable steps to reach it.

It brought to mind the Middle Ages.—Never make the mistake of saying that the Reformers smashed our tabernacles. There were no such things in those days. Tabernacles were not introduced into England, for instance, until the time of Mary Tudor, when it became imperative to emphasize the fact that Our Lord had been restored to the parish.

The London Universe recently described the happy days of Catholic England when civil and religious affairs were all intermingled. The priest was the main person (hence, "Parson") in each community and it was his to keep the roads repaired, see that the police and fire departments were at full strength, preside over the town council, etc., besides his duties within the church.

But if his influence was welcome in secular matters, the layman had a corresponding liberty in parish affairs that would make any one of us present day priests want to throw in the sponge

"One shudders to think what might happen today if a parish priest, strolling around his church, came on parishioners knocking down part of the wall, without as much as by your leave," says The Universe.

"In the medieval world that was a perfectly normal occurrence—and happen it often did. For the church, apart from the sanctuary, belonged to the people in the true —as distinct from our own nationalised—sense of the term.

"The law gave the clergy responsibility for the sanctuary only;

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to the people belonged the rest of the church.

"So when members of a guild decided to add a chapel of their own they took pick and shovel without more ado and demolished as much of the nave wall as the annex required, the courtesies being amply fulfilled by a mention of their intentions to the rector."

When parish funds ran low, a barrel of "church ale" would be rolled into the nave and sold by the wardens at a penny a cup—but surely not during divine services!

There were no sacristies in those days. The priest would vest right at the altar, the way our Bishops still do it.

Outside on the church porch, hanging near the door, was the parish coffin. This was used for all but the very rich. (There were no undertakers.) At the grave, the remains would be removed and lowered unenclosed. Then, perhaps fifty years later, the bones would be dug up and carted off to the charnel house to await the resurrection.

It all bespeaks a deeply Catholic culture in which the people had immediate contact with Church and clergy in even the ordinary affairs of everyday life. One wonders if we shall ever again see the like of it in this world.

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The Priest

THE PRIEST OCTOBER, 1955 VOL. 11, NO. 10

Editorial Comment

Towards A National Hymnal

IN comparing our own with Protestant worship, we must concede that there is one field in which we Catholics have fallen behind. It is the vernacular hymn.

In the early ages, there were splendid hymns without number — beautiful works in lapidary style, rimed and polished by the finest minds in Christendom. These were not only devotional but didactic in scope, aimed at teaching, edifying and inspiring the faithful. One thinks of St. Hilary of Poitiers, who lived in the fourth century; of the sonorous Te Deum; of St. Ambrose and Prudentius, St. Gregory the Great and Fortunatus. The line runs on through the Middle Ages from Theodulph and Rabanus Maurus, on to St. Thomas Aquinas and Jacopone da Todi with his Stabat Mater.

These men wrote vernacular hymns. They wrote in Latin — Greek, in the very early days, for those were the vernacular tongues of the time.

But with the rise of nationalism and of the several languages of Europe — English, German, French, etc. — we find a falling off of inspiration, a period during which the Catholic hymn writers are silent for the most part. That would be from the 14th century on. Now the old hymns are sung in Latin as part of the Divine Office and the people no longer understand them.

When Luther broke with the Church in 1517 and set about organizing his own order of service, he seized upon the vernacular hymn as the ideal vehicle for getting his ideas across to the people. And it struck the people almost as a novelty. They just hadn't been used to singing hymns in their own language. It is true that the followers of John Hus, called the Bohemian Brethren, had preceded Luther in congrega-

tional singing by at least a century. But when they were finally exiled to Moravia and Saxony, their hymns, translated into German, joined in the general stream of German hymnody — and, of course, these heretics were a very small minority among the German people.

Protestant Hymn-Writers

It is said that Luther composed 37 hymns (although there are some who would dispute this), of which only 10 are to be found in the hymnals of our day. But one of these became a universal Protestant favorite — indeed, the Battle Hymn of the Reformation: "Ein' feste Burg ist unser Gott!" — "A mighty fortress is our God." Heinrich Heine called it the Marseillaise of the Reformation, and Dr. Louis Benson wrote of it that

"It was sung in the streets. . . Gustavus Adolphus ordered it sung by his army before the Battle of Leipzig in 1631. . . Again it was the battle hymn of his army at Luetzen in 1632 in which the king was slain but his army won the victory. It has had a part in countless celebrations commemorating the men and events of the Reformation; and its first line is engraved on the base of Luther's monument at Wittenberg."

With transcendent genius, Johann Sebastian Bach enshrined the Lutheran service in imperishable music, at the same time popularizing and immortalizing the great chorales which, in his Passions and Cantatas, were often sung by the congregation.

Hymn-singing was practically unknown in Protestant England until the 18th century. Henry VIII threw out the Latin hymn, but he put nothing in its place; and John Calvin would let his Presbyterians sing nothing but Biblical Psalms made metrical. This state of affairs lasted, one might say, until 1707, when the "Hymns and Spiritual Songs" of Isaac Watts were published. They immediately gained wide circulation.

After Watts came the Wesleys, William Cowper, Toplady, Bishop Heber, Keble, the Oxford Movement — a succession of gifted writers and groups pouring out a torrent of beautiful hymns and tunes.

The Episcopal Hymnal, standard in this country, includes a total of 741 good solid hymns. The Methodist Hymnal has 644; and the Lutheran, over 500 hymns.

The Catholic Effort

And where are the Catholics? What have we been doing in this field over the past few centuries? Precious little? It need hardly be pointed out that many of our hymns are deplorable. Indeed, it must be feared that if one were to take a poll across the nation on

favorite hymns, the results would be embarrassing.

We are behind, for one reason, because we were under persecution in England until the early part of the last century. The English Church did not achieve full emancipation until 1829. Persecution of the Church in Ireland produced generations of pastors untrained in music. Any singing might draw the attention of the police, which meant trouble. And the Irish had a powerful influence on the formation of our American tradition. Besides, our 19th century pastors were primarily builders, too busy with putting a roof over the head of their congregation to bother much with any more than the essentials of divine worship.

Up until this present we have had a number of private collections — many of them excellent, many of them atrocious — compiled by individuals and little groups. But there has been no national authoritative hymnal, no all-inclusive collection to compare with those of our Protestant neighbors.

The Westminster Hymnal

If you pick up the Westminster Hymnal, published by Burns Oates in London, on its title page you will see that it is "Authorised by the Hierarchy of England and Wales for use in all churches and oratories."

Writing in THE PRIEST back in 1947, I pointed out the urgent need of a similar compilation for the American Church. Because it was couched in provocative language and condemned certain favorite hymns by name, the editorial was adjudged controversial. It caused wide comment, was widely reported in the Catholic press, and was reprinted in *The Catholic Digest.*

Among those who read it and studied the situation were Dr. Clifford A. Bennett, director of the Gregorian Institute; Father John C. Selner, S.S., president of the St. Gregory Society of America; and, most important of all, Archbishop Edwin V. O'Hara of Kansas City, Missouri, Episcopal Chairman of the Confraternity of Christian Doctrine.

It was Archbishop O'Hara who put through the new translation of the New Testament, now standard throughout the American Church. He saw that the same thing might be done for our American Catholic hymns. One volume could be made standard for the whole United States.

In 1952, a committee of seven was organized under the direction of Father Selner. Hymns were sifted out through a series of surveys sent out to about a hundred representative musicians. For all practical purposes, these musicians voted on a table of contents. Thus each title was a majority choice.

Like the New Testament, the hymnal would presumably be

sponsored by the Confraternity of Christian Doctrine, with first publication by Dr. Bennett's Gregorian Institute. Most of the actual editing is being done by Frank Campbell-Watson, editor-in-chief of the Music Publishers Holding Corporation.

Reclaiming the Strays

Now: If you were in charge of such a project, where would you start? First of all, I would reclaim all the Catholic hymns that have strayed into Protestant usage. The Protestant Episcopal Hymnal, for instance, lists five hymns by St. Ambrose, four by St. Bernard of Cluny, two by St. Clement of Alexandria, four by St. John of Damascus, six by St. Thomas Aquinas, and twelve by other saints — a total of 33 hymns written by Catholic saints. The Methodists are using two by St. Ambrose, three by St. Bernard of Clairvaux, one by St. Bernard of Cluny, one by St. Clement of Alexandria, six by Father Faber, two by St. John of Damascus, one by St. Francis of Assisi, and so forth. It's much the same with the Presbyterians.

These hymns should be brought back home.

Then there is the great heritage of Catholic hymns accumulated through the centuries. We do have them, you know, despite the rather negative comments with which I began this essay: hymns like "Holy God," "Come, Holy Ghost," "O come, O come, Emmanuel," etc.

But there is another problem that occurs to us as we compile this hymnal:

Take, as an example, the great hymn, "Holy, holy, holy, Lord, God Almighty." First published in 1827, it has been voted the most popular of all Protestant hymns. You will find it in at least ten current hymnals of various denominations. It was written by Reginald Heber, who died in 1826 as Anglican Bishop of Calcutta. The tune is by John B. Dykes, a high-church Anglican divine with eleven tunes to his credit in the Episcopal Hymnal.

The words are supremely orthodox. Bishop Heber intended his hymn for use on Trinity Sunday. It paraphrases one of the Psalms.

This is the problem: We have here a hymn written by a Protestant to embellish the Protestant service. May we Catholics take it over for use in our own worship?

There is no difficulty with the tune. Music as such is nondenominational. Melody and harmony have no more religion than a triangle. They are neutral and can be judged only by considerations of art and good taste.

In evaluating the words and sentiment, however, we must recall the plain fact that all religious truth is Catholic Truth. It is through the Catholic

Church alone that God reveals Himself to the world. And just as there is only one baptism, regardless of who administers it, so we are bound to say that, for instance, the Trinity is Catholic doctrine regardless of who professes it. We are the original "copyright owners," so to speak.

Orthodoxy — The Big Test

Our first test of any hymn, then, must be for orthodoxy. The sentiments must be measured against the rule of Catholic Faith. If there is no discrepancy, we can say it is a Catholic hymn.

As to authorship — we don't insist that our church architects be Catholic, nor do we cross-examine our organ-builders. (In this connection it may be pertinent to recall that our cathedral in Liverpool was designed by a Protestant, while the Anglican Cathedral was laid out by a Catholic!) So it is the result that interests us, the finished work of art. Let us not say, either, that Bishop Heber wrote his hymn merely to embellish the Protestant worship. Let us say, rather, that he wrote it in praise of the Most Holy and Undivided Trinity, whom we adore in company with the great majority of our separated brethren.

Having opened the door to the vast treasury of hymns accumulated by our devout non-Catholic friends, we find that we are not only inspiring our own faithful, but we are building a bridge which may help many a sensitive soul into the Church. I don't doubt that there are people attracted to our Church who yet hesitate at the thought of leaving behind the glorious hymns which have thus far been their joy and their comfort. We Catholics may find this a little hard to understand, but the fact is that the Protestant worship is very largely built on the hymn.

And how we Catholics would benefit by the addition of such hymns as "Praise God, from whom all blessings flow" ("Old Hundredth"), "The strife is o'er, the battle done," "For all the saints, who from their labors rest" — and the old chorales, many of them "canonized" by J. S. Bach: "Wachet auf," "Christ ist erstanden," "Herzliebster Jesu," "Treuer Heiland, wir sind hier," etc.

The work is progressing rapidly now and it is being attempted along the lines just indicated. In other words, we are asking no questions of authors or composers, as long as their hymns are orthodox and the tunes are good.

I should think that by next year provisional proofs should be ready for proposal to the editors. Allow a year to act on their corrections and suggestions—which brings us to late 1957. After that, better days for congregational singing in the American Church!—R.G.

"Would You Please Tell Us, Father . . . ?"

John Fearon, O.P.

Prudence in priestly speech

WHEN St. Paul said that the priest was a man chosen from among men he said a mouthful. And when Lacordaire said of the priesthood "What a life!" he was wiser than he thought. The priest is an ordinary human being, cut out of the same cloth that other people are cut out of, but cut out for a job that is very complicated. If he is too human he is called a "good Joe"; if he is too holy he is called a "holy Joe." And if he tries, as all priests do try, to be both human and holy he runs into conflicts. Whatever exemptions are granted to clerics by canon law, even the Pope cannot grant dispensations for psychological laws. Conflicts influence behavior, and in professional men conflicts influence professional behavior.

The following remarks are not going to be a criticism of the Catholic clergy, although they are going to treat of subjects that the clergy are criticized for. The specific intention of these remarks is sympathetic: an effort to improve professional behavior by an understanding of the situation that gives rise to them. The need for brevity requires that the subject be incomplete; the complexity of the problem reduces the whole matter to the realm of opinion. But where the welfare of souls is concerned even opinions have value.

In the first place there are many professional situations in which the priest takes a stand that is not completely comfortable. In the privacy of the confessional and parlor, and in the public forum of pulpit and press, the priest occasionally adopts an attitude and pursues a policy that is open to criticism by others and leaves him somewhat unsettled in his own mind. As a matter of fact, the energy and language which accompany the expression of opinion are usually indicative of intellectual uncertainty rather than moral importance. The following are offered more as examples than as a taxative enumeration.

Questions inevitably arise concerning general law and dispensations from that law. There is a general law against mixed marriages; priests have to straddle the gap between law and practice. There is a general law about fast, abstinence, and Sunday obligations; the priest is required to interpret these laws in terms of particular circumstances. Though clerical behavior is difficult to classify, most priests tend to a

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Father Fearon writes from Los Angeles.

strict policy as far as dispensation and exemption are concerned. They lean toward begrudging dispensation in the matter of mixed marriages, and toward rigorous interpretation of the obligations to fast, abstinence, and Sunday. Though the general law provides for the prohibition of books for the general public and dispensation for certain classes, most priests are reluctant to help a lay person get permission except in the most extraordinary circumstances.

Law and Policy

Other situations arise which concern not law but policy. Legion of Decency classifications are intended to provide advance information about movies for the Catholic masses as to whether or not they constitute a proximate occasion of sin. Priests tend to be reluctant to consider the concrete circumstances which make such movies either remote or nonexistent occasions for special classes, e.g. college students. Then too we make such a fuss about Papal and episcopal pronouncements, and the principles of natural law that in concrete and complicated cases variant opinions are unwelcome, especially from within the ranks. A variant opinion that takes note of the particular circumstances is likely to be branded as "liberal" and the author of the opinion is thought of as somehow weak in the faith. Variant legal decisions made in terms of civil law are viewed as opening the door to filth. Criticism of our educational system is branded as bigotry and as un-American regardless of its merit. There is a general assumption that nothing good can come from the public school system and state colleges, and that everyone who attends such institutions is a "border-line" Catholic. To disagree with the methods with which some people fight Communism is construed as adherence to and promotion of Communism.

Finally, on the matter of subjective guilt and responsibility there is a tendency to emphasize the voluntary and dismiss excusing considerations. Regardless of the fact that the text books say that spontaneous passion lessens responsibility, sexual sins are still viewed with a maximum of alarm and disapproval. Regardless of the fact that neurosis produces compulsive pressures, the element of guilt is stressed without exception. Regardless of the fact that most Church laws do not bind in the face of serious inconvenience, excuses are not admitted. Regardless of the fact that repented habit practically eliminates the voluntary from profanity, profanity is still denounced universally as mortal. Regardless of the fact that continued exposure and general frankness in our customary way of life diminishes the appeal of things sexual, vehement denun-

ciation of border-line immodesty continues.

Going Beyond the Law

As a matter of fact, not a few priests urge obligations and responsibilities upon the faithful which have no foundation in law either natural or ecclesiastical, and frequently violate the rights provided by law to the laity. The following are but a few examples: to require "seat money" at the church door, to insist upon the use of Sunday contribution envelopes, to refuse to baptize the children of an invalid marriage, to refuse to admit to the parish school the children of parents who do not ostensibly contribute to the support of the parish, or to denounce attendance at non-parochial churches.

The above remarks should not be construed as an indictment of American priests nor as a description of universal practice. As a matter of fact, not all of the practices are unquestionably objectionable. They are mentioned only as illustrative of a trend toward something overly simple, and of a pattern of professional behavior toward which the ordinary priest is inclined by reason of the situation in which he works. To a considerable extent the pressures and demands of the working situation push him into patterns that militate against his seminary training and natural prudence.

In the first place there is a shortage of priests in the United States in terms of the amount and the quality of work to be done. Concretely this means that there are more things to be done than there are hours in the day, that there is little leisure for study and reading, and that most of the work is impersonal and with groups. In the second place much of the average priest's time is taken up with plant management and finance, and with the administration of clubs and societies that are only remotely spiritual. In the third place most of the problems he deals with are very simple and make little if any demand upon his professional education, so that there is relatively little stimulus for continued research.

On the other hand the man who works in this situation usually has a normal interest in people and a sincere desire to promote their supernatural welfare. He knows that the Church is infallible and feels that he should be infallible too, that his advice should be almost as sound as the doctrinal decisions of the Church. He is convinced that his "principles" are correct and feels required to be utterly faithful to them. And to top it all off he listens to perhaps half a dozen phoney stories a day and develops a certain amount of suspicion about people.

In such a working situation it is not at all surprising that a man of God should get carried away with preoccupation about

the collection, that he should work out simple and safe procedures for handling most of his professional problems, and that he should develop a disinclination toward complicated issues and individual circumstances. Unlike most professional men, he is expected to have views on morals, marriage problems, child guidance, theology, philosophy, politics, art, entertainment, economics, international affairs, architecture, floor wax, and fertilizer. It is thoroughly understandable that he should prefer to stick to safe and solid principles rather than become immersed in the confusion of practical applications, and that he should aim his efforts at the simple masses rather than the complicated classes.

Actually there is no miraculous or happy solution to the problems which the priest's working situation creates. The tendency of plant maintenance and finance to monopolize time and interest can be lessened by extensive delegation of responsibility and careful budgeting of time—e.g., taking care of business and correspondence only during the first hour after breakfast; but worries cannot be completely eliminated. Group ministry on a large scale is unavoidable in the Sunday sermon which necessarily must be addressed to the whole group and adjusted to the least common denominator of understanding. However, it is possible to arrange for smaller groups in which more complicated problems and solutions can be dealt with by lecture and the discussion method.

Prospective converts vary considerably in intellectual ability and academic and religious background. It is not particularly difficult to divide the class into two sections in the interests of educational efficiency. About the only way the time shortage which requires oversimplification of problem solving in the confessional can be alleviated is by lengthening and increasing the periods in which confessions are heard.

Reticence Has Its Value

Finally, the easiest way to be infallible is to say nothing, and the easiest way to give an impression of wisdom is to say very little. Some subjects require little or no comment. For example, it is impossible for a busy priest to have views on all or most of the movies produced. Fortunately, it is also unnecessary. In the 24 years in which the Legion of Decency has been functioning very few of the movies produced by the nine major companies have violated Legion standards, and in the past year only one American made film was judged entirely objectionable.

On controversial issues it is frequently necessary to make a statement but frequently possible to prudently straddle the fence by suggesting that people

seriously weigh the good points of both sides. Occasionally it might be expedient to denounce some current evil like materialism, secularism, naturalism or relativism in morality. However, in order to avoid contradiction by the evidence of a particular affirmative it is possible to qualify the negation. This requires no additional research, only an additional phrase.

The priest is in the business of problem solving on a large scale. Problem solving takes prudence and prudence in turn takes time and attention to detail. The variety and volume of work required of the ordinary priest in this country incline toward over-simplification at a time when problems are more complicated than ever. Until the man-power shortage is relieved, every shortcut that can release the priest for people and their problems should be followed. Attention is impossible without time.

What Part of the U. S. Supplies Most Missionary Vocations?

Forty percent of our priests, Brothers, and Sisters overseas come from three states of the union, namely, New York (supplying 700), Massachusetts (supplying 584), and Pennsylvania (supplying 476). Another nine states furnish an additional 29% of the total, each counting a hundred or more native sons or daughters overseas. These are Illinois (204), Ohio (155), Missouri (152), Maryland (148), Michigan (142), New Jersey (142), Wisconsin (125), Minnesota (113), and California (111). The other 31% comes from the remaining states.

The Archdiocese of Boston stands far out in front for the best contribution of a single ecclesiastical territory, with its total of 447. Brooklyn is next with 293, Philadelphia third with 274, and New York fourth with 223. Five other archdioceses — Baltimore, Chicago, Detroit, Pittsburgh and St. Louis — each contributes more than a hundred. The next in order are Buffalo, Cleveland, Fall River, Milwaukee, Newark, Portland (Me.), Providence and San Francisco, contributing between 50 and 99 each.

The total number of Protestant missionaries in 1951 from the United States and Canada is 15,039. Since Catholic Quebec helps Canada to come very near equalling our U. S. Catholic contribution, it would appear that Catholic North America is giving about half the number of missionaries as does the Protestant body on the North American continent.

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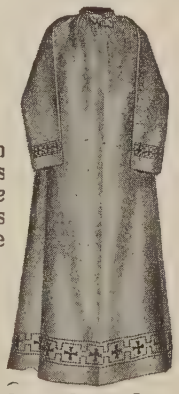

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The Paulist Feature Service, as their organization is called, sends out articles written by such distinguished personalities as Bishop Sheen, J. Edgar Hoover, Clare Boothe Luce, and Thomas E. Murray. The purpose of the service is to combat materialism, to instill Catholic thought into the secular press, and ultimately to convert non-Catholic America.

Most of the papers receive the service directly and these are listed below with circulation figures where available. Many priests prefer to have the articles sent to them first and then they pass them on to the local editor.

Father Michael Harrington of the Catholic Information Center in Buffalo receives six of the matrix-style articles each week for papers which prefer this type of service. He also mimeographs the article each week and sends it on to 100 local papers in the diocese.

This material was prepared for us by Mr. John J. Kenny, a Paulist seminarian.

Some of the papers belong to newspaper chains and often the articles are then passed on to others in the chain. About half of the papers receiving the service take the matrix form. The others take either the mimeograph copy or the photo-offset proof. All in all the service reaches an estimated four million readers, many of whom would come in contact with Catholic thought in no other way.

Anyone interested in the service can obtain free samples and information by writing to: Paulist Feature Service, 7th & Hamlin Sts., Washington 17, D.C.

Arkansas: The Post-Dispatch, Dardanelle; The Newman Guide, Fayetteville; Paris Progress, Paris, 2200.

California: National Defense, Arcadia, 3050; Castro Valley Reporter, Castro Valley, 1862; Chowchilla News, Chowchilla; Concord Transcript, Concord, 2053; The Globe-Herald, Costa Mesa, 5500; Culver City Citizen, Culver City, 2943; The Logger Tidings, Fall River Mills, 1050;

Fowler Ensign, Fowler, 1238; Highland Messenger, Highland; The Independent & Press-Telegram, Long Beach, 84,098; Belvedere Citizen, Los Angeles; News-Herald Publications, Los Angeles; West Hollywood Tribune, Los Angeles, 6400; West Los Angeles Independent, Los Angeles;

Montebello Messenger, Montebello; National Hibernian Digest,

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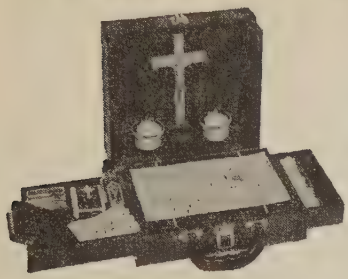

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San Francisco; Coastline Dispatch, San Juan Capistrano, 710; Santa Paula News, Santa Paula, 6574; Sonoma County Herald, Santa Rosa, 4000; Sierra Sun, Truckee, 950; The Daily Democrat, Woodland, 3234; Half Moon Bay Review, Half Moon Bay, 1300.

Colorado: The Almanac, Derby, 3200; The Colorado Times, Denver; The Tribune, Palisade, 869.

Connecticut: The Hamden Chronicle, Hamden, 3000; The Hartford Bulletin, Hartford; The Candle, New London; New London Life, New London, 1200; The Suburban News, Elmwood, 3000.

Florida: The Citizen, Pensacola, 5324; Delray Beach Journal, Delray Beach, 1600; The Florida Tattler, Jacksonville, 11,507; Allapattah Journal, Miami, 30,000.

Georgia: Atlanta Daily World, Atlanta, 29,000; Courier-Herald, Dublin, 6243.

Illinois: Southwest News-Herald, Chicago, 30,000; Dziennik Chicagoski, Chicago, 24,967; The Daily Calumet, Chicago, 10,000; Bridgeport News, Chicago, 18,500; Suburban Life, Cicero, 10,143; Decatur Advertiser, Decatur, 31,251; The Herald, East Moline, 5700;

The Journal, East St. Louis, 30,000; Galesburg Post, Galesburg; Knox County Republican, Galesburg, 2000; Hillsboro Journal, Hillsboro, 4300; McLeansboro Times-Leader, McLeansboro, 3377; The Hegewisch News, Chicago; The Northwesttown Booster, Chicago; News-Bulletin, Mokena, 4200.

Indiana: Boonville Enquirer, Boonville, 2000; South Side Press, Indianapolis, 9500; The Farmers' Exchange, New Paris, 6500; The Press, Petersburg, 2123; Pike County Dispatch, Winslow, 2700;

Gary Post-Tribune, Gary, 54,600; The Remington Press, Remington, 900; Tell City News, Tell City, 5500; Ferdinand News, Ferdinand,

1800; Rockport Democrat, Rockport, 2200; Rockport Journal, Rockport, 2700.

Iowa: Jerico Community Echo, Waucoma, 1339; Dyersville Commercial, Dyersville, 2925; Morning Democrat, Davenport, 26,000; Ames Daily Tribune, Ames, 5600; Maquoketa Newspapers, Maquoketa, 4600; Reporter-Democrat, Emmetsburg, 3000.

Kansas: Conway Springs Star, Conway Springs; Weir Spectator, Weir, 649.

Kentucky: The Advance-Yeoman, Wickliffe, 2243; The Courier-Journal, Louisville, 200,000; The Fulton County News, Fulton, 2225; The Marion Falcon, Lebanon, 1899.

Louisiana: Teche News, St. Martinville, 1245; Hammond Vindicator, Hammond; The Enterprise, Ponchatoula, 980; Kinder Progress, Kinder, 1400.

Maine: Bangor Patriot, Bangor; Fort Fairfield Review, Fort Fairfield.

Maryland: Federationist Newspaper, Baltimore, 30,900; Daily Mail, Hagerstown, 16,000; The Afro-American, Baltimore; The Democratic Advocate, Westminster, 2250; Sykesville Herald, Sykesville, 1250.

Massachusetts: New Beacon, Inc., Provincetown, 1550; Le Travailleur, Worcester, 8700; The Chronotype, Westboro, 1650; Veterans' News, Springfield, 25,000; Billerica News, North Billerica, 1450; The Colony, Norfolk, 1000;

State House Reporter, Boston; Watertown-Belmont Herald, Belmont, 16,000; Milford Daily News, Milford; Telegram News, Lynn, 22,610; News Enterprise, Hudson, 1650; The Lowell Sun, Lowell, 41,000; The Country Courier, West Brookfield.

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Michigan: The Yale Expositer, Yale, 2007; Sutton Bay Courrier, Sutton Bay, 320; The Assembly, Detroit; The Wage Earner, Detroit; Dearborn Independent, Dearborn, 7190; Bridgman Community Enterprise, Bridgman, 1000; The Blissfield Advance, Blissfield; The Bessemer Herald, Bessemer, 1500; Belding Banner-News, Belding, 2475;

Manchester Enterprise, Manchester; The State Journal, Lansing, 60,000; Kingston Enterprise, Kingston; Square Deal, Jackson; Ionia County News, Ionia; Grand Rapids Herald, Grand Rapids, 130,000; Garden City Review, Garden City; The Announcer, Flint, 11,000; Otsego County Herald-Times, Gaylord, 2160.

Minnesota: Detroit Lakes Record, Detroit Lakes, 2100; East Minneapolis Argus, Minneapolis, 12,000; The Independent, Parkers Prairie; Rush City Post, Rush City, 800; Zumbrota News, Zumbrota, 1520; Eveleth News-Clarion, Eveleth, 2876; The Ortonville Independent, Ortonville, 2580.

Mississippi: Deer Creek Pilot, Rolling Fork; The Belzoni Banner, Belzoni.

Missouri: The Daily Democrat, Clinton, 2000; St. Francois County Journal, Flat River, 4150; The Missouri Herald, Hayti, 1600; Jamesport News, Jamesport, 811; Dunklin Democrat, Kennett, 4500; The Malden Press, Malden, 1250; Weekly Record, New Madrid, 1300; Perry County Sun, Perryville, 1700; Rolla Daily News, Rolla; The Daily Banner News, St. Charles, 3400;

Cosmos-Monitor, St. Charles; N. St. Louis Community News, St. Louis, 65,000; The Fair Play, Ste. Genevieve; The Missouri Leader, Sturgeon, 625; The Home Adviser, Vienna, 1270; The Weston Chronicle, Weston; The Sullivan Sentinel, Sullivan; The Steele Enterprise, Steele; Ste. Genevieve Herald, Ste. Genevieve, 2400.

Montana: Choteau Acantha, Choteau, 1450.

New Mexico: Clovis News-Journal, Clovis; Carlsbad Current-Argus, Carlsbad, 8600.

New Hampshire: The Berlin Reporter, Berlin, 5200; Manchester Union Leader, Manchester, 44,000.

New Jersey: The Pleasantville Press, Pleasantville.

New York: The Empire Star, Buffalo, 7880; Bee-Journal, Canastota; Commercial Advertiser, Canton, 1550; The Cohoes Shopper, Cohoes, 11,101; Standard Press, Hoosick Falls, 2850; Northport Journal, Northport, 1500; The Norwich Sun, Norwich, 4000; The Chenango Union, Norwich;

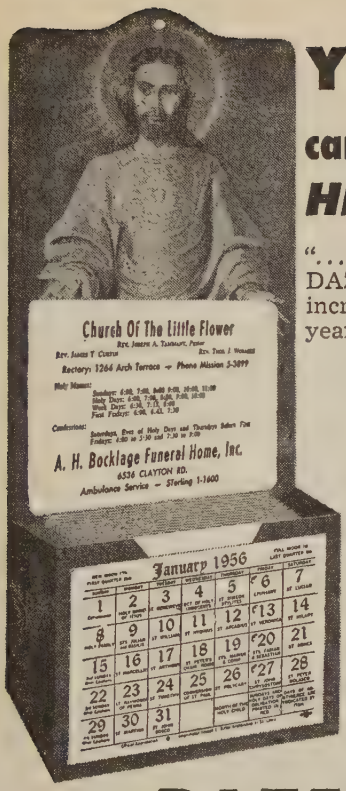
Advance - News, Ogdensburg; Orchard Park Press, Orchard Park; Pulaski Democrat, Pulaski, 1700; Liberty Bell News, Rochester, 5000; The Times, Whitehall, 2300; Hancock Herald, Hancock; Livingstone County Leader, Geneseo, 10,000; Evening Tribune, Hornell, 10,000; The Newburgh News, Newburgh, 16,000.

Diocese of Buffalo

Akron, The Akron News; Albion, Albion Advertiser; The Orleans Republican-American; Alden, Alden Advertiser (mat); Allegany, The Citizen; Andover, The Andover News; Angelica, Angelica Advocate; Arcade, Arcade Herald; Tri-County Weeklies; Attica, The Attica News;

Batavia, Daily News; Belfast, Belfast Blaze; Belmont, The Dispatch; Blasdell, Blasdell-Frontier Herald (mat); Bolivar, Bolivar Breeze; Brocton, The Mirror;

Buffalo, Buffalo Beacon; Buffalo Broadcaster; Buffalo Criterion; Buffalo Daily Law Journal; Buffalo Volksfreund; District Observer; East Buffalo News Tribune; The Empire Star; Everybody's Daily (Polish); The Herald; Ken News Topics; Il Progresso; River-



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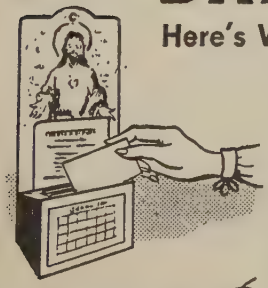

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East Aurora, East Aurora Advertiser; Eden, The Eden Miniature; Ellicottville, The Post;

Franklinville, The Chronicle-Journal; The Spectator; Fredonia, Fredonia Censor; Il Risveglio Italiano; Fillmore, North Allegany Observer; Friendship, The Friendship Register;

Gowanda, Gowanda News;

Hamburg, Hamburg Sun; Holley, The Holley Standard; Hornell, Hornell Tribune;

Jamestown, Jamestown Post; Jamestown Sun;

Kenmore, Kenmore Record Advertiser;

Lackawanna, Lackawanna Leader; Lancaster, Lancaster Enterprise; The Lancaster Journal (mat); Leroy, Leroy Gazette News; Lewiston, The Frontier Advertiser; Little Valley, The Hub; Lockport, The Union Sun & Journal; Lyndonville, Lyndonville Enterprise;

Machias, The Cattaraugus; The Sentinel; Mayville, Mayville Sentinel; Medina, The Journal Register; Middleport, The Middleport Herald;

Niagara Falls, Niagara Falls Gazette; Nunda, Nunda News;

Oakfield, Oakfield Independent; Olean, Olean News; Orchard Park, Orchard Park Press;

Perry, Perry Herald; Perry Record;

Randolph, The Randolph Register; Rushford, The Spectator; Ripley, The Review (mat);

Sherman, The Chatauqua News; Silver Creek, Lakeshore News and Times; Salamanca, Salamanca Inquirer; Salamanca Press; Springville, The Springville Journal;

Tonawanda, Evening News of the Tonawandas;

Warsaw, The Western New Yorker; Wyoming County Times; Silver Spring Signal; Wellsville, Wellsville Daily Reporter; Allegany County Democrat; Williamsville, Amherst Bee; Wilson, Wilson Star; Westfield, The Republican (mat).

North Carolina: The Carolinian, Raleigh, 7232; The Asheville News, West Asheville, 1200.

Ohio: Believe Magazine, Akron; Barberton Herald, Barberton; Brookville Star, Brookville; The Labor Tribune, Columbus, 8800; Lorain Sunday News, Lorain;

Perry County Tribune, New Lexington, 2800; Fremont News-Messenger, Fremont, 13,300; Ironton Tribune, Ironton; Delta Atlas, Delta, 1750; Delphos Daily Herald, Delphos, 2500.

Oklahoma: Oklahoma Independent, Muskogee, 2500; Northside News, Turley, 3000.

Oregon: Hillsboro Argus, Hillsboro, 5066.

Pensylvania: Mansfield Advertiser, Mansfield; Latrobe Bulletin, Latrobe, 9250; The Johnstown Observer, Johnstown, 4500; The Citizen Standard, Houtzdale, 1910; Homestead Messenger, Homestead, 8000; The Hatfield Times, Hatfield, 879; The Sentinel Press, Greensburg, 1600; News-Herald, Franklin; Courier-Express, Falls Creek; The Evening Herald, Shenandoah, 10,000;

Somerset American, Somerset, 5702; The Vigilant, West Hazleton, 1000; The Yeadon Times, Yeadon,

3400; The Post Dispatch, Sykesville, 1600; Swissvale Chronicle, Swissvale, 2500; The News-Herald, Perkasie, 4550; Breeze Newspapers, Philadelphia, 5200; Jednosc, Philadelphia, 10,000; Ocker Publications, Philadelphia, 31,000; The Polish Star Publishing Co., Philadelphia, 11,900;

The Southwest Journal, Pittsburgh, 3400; Hazlewood Envoy, Pittsburgh, 4500; Weekly News, Pittsburgh, 2800; Exeter Echo, Exeter, 4000; Upper Darby Press, Drexel Hill, 7520; The Courier, Connellsville, 11,000; The Signal-Item, Carnegie, 5000; Bridgeville News, Bridgeville, 2400; Birdsboro Dispatch, Birdsboro, 1250; The Record American, Mahanoy City, 6929.

South Carolina: Lighthouse & Informer, Columbia.

South Dakota: Colton Courier, Colton, 550; Hartford News, Hartford, 700; Lead Daily Call, Lead, 3000; Grant Country Review, Milbank, 2700; Todd County Tribune, Mission, 650; The Sisseton Courier, Sisseton, 2867; Conde News, Conde, 500; The Sturgis Tribune, Sturgis, 1476.

Tennessee: The Camden Chronicle, Camden, 1420; The Claiborne Progress, New Tazewell, 2750.

Texas: Archer County News, Archer City; Brownfield News, Brownfield, 2990; The Harper Herald, Harper, 500; Houston Chronicle, Houston, 210,000; The Informer, Houston, 28,000; Kerrville Times, Kerrville; Muenster Enterprise, Muenster, 1135; Port Arthur News, Port Arthur, 25,000.

Utah: The Weekly Reflex, Kaysville, 2000.

Virginia: The Gate City Herald, Gate City.

Washington: Chelan Valley Mirror, Chelan, 1650.

West Virginia: The Sentinel, Grafton, 70,000; The Herald-Advertiser, Huntington; Nicholas Republican, Richwood, 1900.

Wisconsin: Journal-Republican, Columbus, 2625; Reminder-Enterprise, Cudahy, 4800; Fennimore Times, Fennimore; The Hartford Times-Press, Hartford, 3500; The Republican, Necedah, 500; Sharon Reporter, Sharon, 935; Daily Freeman, Waukesha, 10,000; De Pere Journal-Democrat, De Pere, 2400; Fox Lake Representative, Fox Lake, 570.

United States Territories; The Alaska Sportsman, Ketchikan, Alaska; Kodiak Mirror, Kodiak, Alaska; The Panama American, Ancon, Canal Zone, 13,000.

Canada: Ajax Advertiser, Ajax, Ontario, 2500; Guelph Daily Mercury, Guelph, Ontario, 13,000; Richmond-Marpole Times, Steveson, B.C.; The Hodgeville Citizen, Hodgeville, Sask., 500; The Kamloops Sentinel, Kamloops, B. C.; The Pembroke Standard-Observer, Pembroke, Ont.; The News of the North, Yellowknife, Northwest Territories, 1100.

British West Indies: Pagoda Magazine, Kingston, Jamaica, 4000; Nassau Daily Tribune, Nassau, Bahamas.

Panama: Atlantico, Colon, 3000.

Cost of Comics

As a sidelight on the current controversy concerning comic books, "Publishers' Weekly," points out that youngsters now spend $100 million a year for comics. This is more than the nation spends on its textbook supply for all elementary and secondary schools, and four times as much as the book budgets of all public libraries.—**Information.**

The Chaplain's Ideals

Rt. Rev. Maurice S. Sheehy

"A priest, first, last, and always"

THE dignity of a priest who dedicates his priesthood to those in the service lies chiefly in his obligations. No matter what rank or honors may be awarded him, he must be a priest first, last, and all the time. The uniform he wears is held in high reverence because it is a symbol of sacrifice. That uniform can be given new luster by his concept of his priestly office.

His first duty as a priest is to lead men to God and to bring God to men. That he does as a teacher, fulfilling the divine mandate, "Going therefore teach ye all nations . . . teaching them all things whatsoever I have commanded you." He may teach in the pulpit, in his office, in his quarters, aboard ship or in the air. His most effective teaching will always be that of example.

Peculiar indeed are the duties assumed by the priest-chaplain. He must be all things to all men. He must go wherever he is sent by his military command, regardless of the sacrifice involved. But he should feel at home wherever there are souls to be saved, particularly when, exercising the power of his priesthood, he brings with him through the Mass the Source of Life and of Grace.

The measure of a chaplain's success is in the realization of his duties to God. The right conduct of life depends upon accepting this principle: "To God I owe my every ability, my every activity, my every purpose." In the service the priest-chaplain must be an oasis of strength and of grace in hard, cold times, in circumstances and sometimes in environment not conducive to priestly joy. The priest-chaplain must be ready to take upon his shoulders, without stooping, the sorrows and the sacrifices of others. He must be alert to lift the burden of another's sin; he must bring time and eternity into the same sanctuary; he must do the commonplace things as they are revealed in glory on the eternal horizons.

To my fellow-chaplains I would propose this question: When were you happiest in the exercise of your office? For myself I can answer—it was at the time when most was demanded of me, when I was most conscious that upon my cooperation depended the salvation of other souls, when in dedication to others self was entirely lost.

In a book published recently I stated that most of my days on active duty were spent under a cloud of fear; I was fearful

---

We hesitated to put down "Rt. Rev. Rear Adm. Sheehy," but that's what he is—stationed at the Naval Air Station in Pensacola.

that some soul dependent upon me—as its spiritual shepherd—might during the vicissitudes of war and training for war appear before the judgment seat of God without the sacramental graces I as a priest was bound to supply. Duty assumed new meaning during those dread days when as chaplain of a large naval air station I ran many a race with death. Duty, however, is not an odious thing but a joyful service when we see ourselves as part of the Divine Master's master plan for the Kingdom of God.

Patriotism A Virtue

Patriotism is part of the virtue of religion. To few priests is it given to serve their country as does the priest-chaplain. Pope Leo XIII wrote, "The natural law enjoins us to love devotedly and to defend our country so that a good citizen does not hesitate to face death for his native land." As Christ loved His land and His people, we love this wonderful country of ours and those who inhabit it—but not to the exclusion of other hands and peoples.

St. Paul wrote: "Let everyone be subject to the higher authorities, for there exists no authority except from God, and those who exist have been appointed by God" (Rom. xiii, ff.). He speaks of duty, but the patriotism of a priest-chaplain must go beyond the call of duty. He is in unique position to promote the welfare of his country, to remind men that our American heritage is based upon religious faith. One of the highest tributes paid to United States chaplains was that published in the Communist *Red Star* a year ago August when it stated, "A great role is given to the Church in the ideology of American military men. Reactionary churchmen of all creeds and faiths act in the role of active support of the Pentagon. Officers in cassocks are considered to be official representatives of the churches in the armed services. They try to inject religious fatalism in the soldier. They also give them so-called patriotic lectures and talks which glorify the United States, the 'American Way of Life,' and American democracy."

To that charge I proudly plead guilty. Time and again, like other chaplains, I have reminded men in the service of their American birthright enshrined in these words:

> "We hold these truths to be self-evident; that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed."

The dignity of a priest chap-

lain, I repeat, lies then in his obligation to serve God, to serve country, and to serve in particular those men whose years or lives are dedicated to the protection not only of their beloved land but of the freedom which, under God, is the goal of our armed forces.

The Wisdom of the Chaplain

The wisdom of a priest-chaplain lies in spiritual insight. There are many distractions which may come to a chaplain because of his military environment, but on this point we must have clear and determined agreement; each man or woman committed to our care has an immortal soul whose destiny is God.

To the priest, God must be as familiar as the air we breathe. To the priest the Kingdom of God is not a mere pious aspiration. "What doth it profit a man if he gain the whole world and suffer the loss of his soul?" asked Christ.

If a priest loses this perspective, then the blind shall lead the blind into the bottomless pit. We must be able to see, and to help others to see, God's finger in the life of every soul. It is God's providence which ordains that we priests spend part of our lives in the service of our country.

In my experience with chaplains, I have found among them a great and delightful variety of consecrated lives; diocesan priests and religious priests share the same burdens and rule of life. Men of varied experience are called into the chaplaincy. Despite whatever differences may exist in temperament or background or training, all priest-chaplains must think and act alike on one thing: God is the supreme value and each soul exists for Him.

This does not mean that a priest-chaplain must go around with a sour face. His is serious business indeed, but one who cannot reflect the joy God has placed in the hearts of dedicated men, one who does not love the companionship of his fellowman in proper proportion, would be ineffective as a chaplain. A sense of humor which enables us to see carrying a pack or making one's own bed or, in time of stress, eating unpalatable chow, is the fruit of spiritual vision. Our priestly eyes must always look beyond things present to God and the soul, grace and the Mass, our personal office and man's common destiny.

"Just Be A Good Priest"

As I look back upon my hectic days of World War II, I now realize that I was a bit nervous and hurried, as if I were taking too much of God's business on my own feeble shoulders; that I was in touch with too many things, when one thing only was necessary—just being a good priest. One never discovers the depth of the ocean if he merely dives beneath the

surface in a thousand places. It was God's grace that I did discover as a chaplain the depth of God's love for each individual soul. Once we have discovered the real meaning of the Fatherhood of God, the peace and the calmness of a chaplain's soul may be as deep as the peace and calmness of the ocean.

The glory of the priest-chaplain lies in personal loyalty to Christ. Every priest is told that he is to serve as another Christ. In the name of Jesus and by His power we assumed the priestly office. Each one of us is the thought of God and it was God's design from eternity that some of us should wear the cross on our collars to remind us of Him Who bore a cross upon His back. No matter what our camp or station, this must be the distinctive triumph of the priest to live in and for and with Christ. Just as we must see ourselves in Christ, we must see Christ in our fellowmen. While we are called upon to share the heartaches and the sufferings of others, we must also share above all Christ's joys and His sorrows. We must add to His joy by bringing to the altar, to the confessional, sheep who are lost. Despair is the devil's own tool and the chaplain who says "I am a failure" has yielded to a temptation against the virtue of hope. Often priests are most effective when they are least conscious of success. What priest would not lay down his life for his sheep?

We must learn to treat the wounds of sin without being infected ourselves. We must have hearts on fire with charity so that we shall never exclude anyone from our prayerful solicitude.

"What Greater Privilege?"

The priest-chaplain brings Christ daily to the altar and to the hearts of those in the service. What greater privilege can he ask? He must be the mouth, the head, and the heart of Christ. The priest may give his affections to others but only when they are chastened in and directed by Christ. The purposes which move him from day to day must stand unblushing hourly before the throne of God. If he ever starts to serve self rather than Christ, then a battle is lost; and perhaps the warfare for a soul's salvation.

We must continue our work, to teach and pardon, to console and to bless, knowing that we got not alone. At our side with unwearying steps walks the thorncrowned, the unconquerable Christ Who said: "Have courage, I have overcome the world."

Shanghai's Liang family of eight living children includes five religious; two sons are Salesian priests and another is a Marist Brother. Two daughters are nuns, while four aunts and two cousins are also in religion.—**Mission Digest.**

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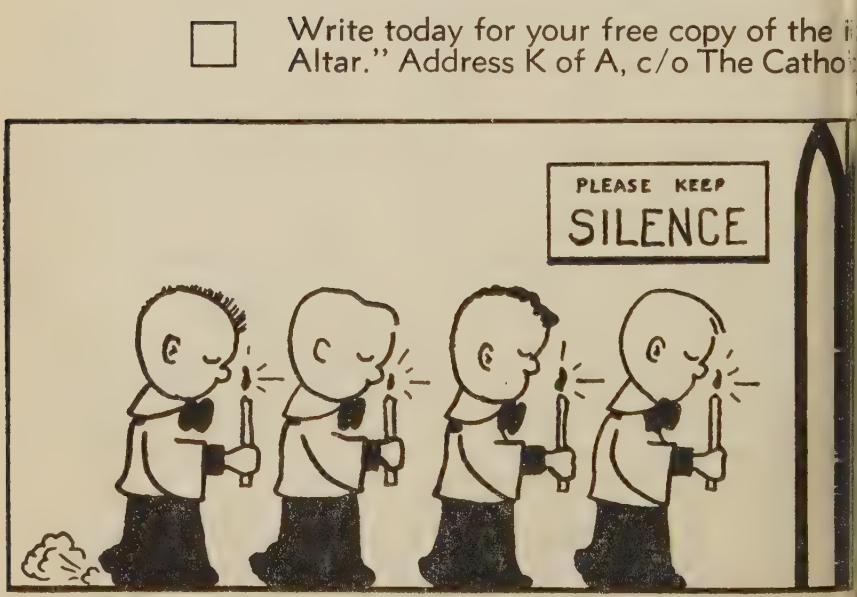

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A Century Of Pioneering

Vincent A. Yzermans *The Catholic Central Verein*

A HUNDRED years ago seventeen German Catholic societies met in Saint Alphonsus Hall in Baltimore in order to form a central organization so that "a closer union and a more intimate fellowship exist, and that this end be pursued, in accordance with the spirit and laws of our Holy Mother, the Church, for the furtherance of Catholic interests, spiritual as well as temporal, that is, for the general and fervent practice of Christian virtues and works of mercy." On that April 15, 1855 the Catholic Central Verein was born. It was conceived in the minds of the leaders of the German societies in Rochester and Buffalo, New York, the preceding September 24. From that first national convention in Baltimore to the present one recently held in Rochester, New York the Catholic Central Verein of America has spanned a century in the work of Catholic pioneering.

It should be noted, in the long list of "first's" that would follow, that the Verein was the first Catholic organization established in the United States that rose to national stature from the ranks of the laity. Such distinguished gentlemen as A. Blattau, the first president; Joseph Amend, affectionately known as "Papa;" Frederick P. Kenkel, Joseph Matt and Albert J. Stattler, the present president, have risen from the ranks of the Verein and spread the influence of their labors across our land. Upon the prudent and thoughtful suggestion of Bishop Timon of Buffalo the Central Verein anticipated by three generations the call of Pope Pius XI for the laity to collaborate in the apostolate of the hierarchy.

Another first. The Central Verein was the first Catholic lay organization in the United States to receive a papal letter of approbation. On August 22, 1868 the Central Verein received an Apostolic Brief from Pope Pius IX in which he said, "The open profession of faith, for the declaration of which you are wont to assemble annually from the several States of the Union, portrays in such a glorious manner the spirit of Catholic unity, that we find therein the sweetest consolation . . . Therefore, we wish you success and announce to you the ever-copious assistance of divine grace."

Episcopal Approval

That papal approbation would be renewed by every succeeding Pontiff down to the days of our own Pope Pius XII. In addition to papal approval there followed episcopal sanction. The first came from Bishop Timon. That episcopal approbation was climaxed by

the Official Mandate the American Hierarchy gave the Verein in 1936 to engage in the work of Catholic Action. Again it should be noted that it was the first Catholic lay society in America to gain such a mandate.

The Verein was neither in idea nor practice an organization with the avowed single purpose of preserving and advancing the German language, traditions, and customs. In its early days it did labor on behalf of and in support of the German immigrant, just as the Irish benevolent societies labored for the immigrants from the Emerald Isle. But those were the days of the Know Nothings' bitter attacks. By the very force of circumstances the Faith could best be preserved by building a wall around the immigrant as a shelter from the bigot's onslaught. If that wall seemed more formidable than the wall about the English-speaking immigrant it was so merely because of the accident of native tongue. No historian, nonetheless, will be able to record the souls that were saved for the Faith by this charitable work of the Verein in the latter half of the nineteenth century.

The 'School Question'

Later the Verein found itself in the very thick of the "school question." It may, and assuredly did, make enemies because of its intransigence. Time after time it announced its avowed intention to see a Catholic school in every Catholic parish, and many times local affiliates undertook the building of a Catholic school in areas where the Church had not yet appeared. This stand, an integral part of the Verein's program, was enunciated clearly in the following resolution of the 1904 Convention: "The forty-ninth general convention renews the utterances of the previous conventions in whatever concerns the school question. We earnestly entreat our co-religionists faithfully and energetically to support our splendid parochial schools. In accordance with the reiterated declarations of the Holy See, as well as of the Episcopacy, and especially of the Third Plenary Council of Baltimore, we recognize that the parochial schools are the only means of efficaciously protecting and preserving faith and morals."

That stand, which was not left uncontested by some fellow American Catholics, will remain a priceless jewel in the crown of the Central Verein. Looking back today over the past fifty years few would question the truth of Bishop Stariha's statement, "The German Catholic Societies have preserved the parochial school . . ."

Works Of Mercy

"The works of mercy" envisioned by the founding fathers of the Verein were at all times an integral part of the or-

ganization. Hundreds of thousands of American dollars have been donated to missionaries in foreign lands, relief work to hungry and needy Europeans after both great wars, to seminaries, orphanages and hospitals. Saint Elizabeth's Settlement in Saint Louis and the Catholic Maternity Guild Apostolate are both children of the Verein. Several million dollars is a conservative estimate of the articles the Verein and its auxiliary, the National Catholic Women's Union, established in 1916, have sent throughout the years to missionaries overseas and at home. The mission exhibit each year is a highlight of the National Convention.

The heartline of the Central Verein is, without a doubt, the Central Bureau established in 1908 at Saint Louis under the direction of the late Frederick P. Kenkel, K.S.G. No single man so clearly personified the ideals and influence of the Verein as did Mr. Kenkel. Both through personal contacts and the power of the pen he exercised an influence excelled by few, if any, laymen in Catholic American history. Through his personal initiative and ability he made the Central Bureau a center of unity, learning, and charity.

With the present Archbishop Edwin V. O'Hara, Mr. Kenkel arranged the organizational meeting of the Catholic Rural Life Conference in 1924 at Saint Louis. Upon his death Monsignor Ligutti affirmed that Mr. Kenkel was always the guiding spirit of the Catholic Rural Life Conference. His clear thinking, precise conclusions, and truly Catholic sense have been felt throughout the past forty-four years in the *Social Justice Review,* the Catholic Women's Union *Bulletin,* and the millions of leaflets and pamphlets that have come forth from the Central Bureau. For the record it should also be noted that the Bureau was another pioneer in Catholic institutions in our country. It was to be imitated and admired by other organizations throughout the succeeding years.

The Social Question

In the last decade of the preceding century a leading American churchman, even after the publication of *Rerum Novarum,* made the fantastic statement that "the social question does not exist in America." The Verein experienced no such hindsight. In the same period the organization's Constitution was purposely changed in order to extend its sphere to include the burning questions of the day. The Constitution listed one of the principal purposes of the organization in these words: "To stand for Catholic interests in the spirit of the Catholic Church." Thus the Verein blazed another trail in the realm of Catholic social thinking.

It has been singular in its

adoption of papal pronouncements as the basis of constructing a Christian social order. This program has been enunciated in convention after convention in a set of sound, practical and considered "Statement of Principles." Happily, this practice has been adopted by similar organizations with results that have benefited Catholicism in America more than any writer can estimate. This concern for the social question continues down to the present day. As the present Constitution states openly in its second paragraph: The object of the Verein "is to promote, above all, conformably to the desire of the Church, an eminently religious life, energetic action for whatever concerns religion in public life, according to the principles which Pope Leo XIII has laid down in his encyclical on the Labor Question."

Throughout the century the Verein has favored the establishment of cooperatives and credit unions. It has either begun or sponsored the pioneering social study weeks held with much success at such places as Fordham University and Spring Bank, Wisconsin. Its philosophy of self-help, enunciated boldly and clearly throughout the century, has been constantly and diametrically opposed to the trend of state paternalism.

* * *

In the natural course of events, a hundred years is a long time. For the Church, however, a century is but a phase in her course through the centuries. A Catholic organization, so much alive with the breath and spirit of the Church takes on the aspect of the perrenial youth of the Church herself. The glory of the Catholic Central Verein is that it has consistently been in the front ranks of the Church's army.

The need of lay action is demanded even more today than that April 15, 1855. Christ assures us that "the poor shall be always with you" and as long as there is one outstretched hand there will be a demand for the "works of mercy" of the Central Verein. The missionary at home and abroad will continue to need assistance, and gratefully he will find the material and spiritual assistance he needs in the Central Verein and the National Catholic Women's Union. The "school question," as understood in a previous generation, may have ceased. But today another and even more dangerous facet of the same problem is among us and needs courageous lay action to offset its evil influence. The social question is not resolved. Invaluable was the role of the Verein in pointing out the problem and applying Christian principles in the past. The field, however, remains wide open and demands united, thoughtful, charitable action on the part of all Catholic organizations.

The Equality of Whites and Negroes

Peter Baker *The ideological basis*

"IN your name resounding harmoniously in Heaven may they recognize that they are brothers." With this supplication in his Marian Year prayer, His Holiness Pope Pius XII appealed to the highest court, through the all-powerful Mediatrix, for the grace we need to accept and to live a truth which he has incessantly taught during his eventful pontificate. Time and again he has told us that the unity of all men is a unity based upon a "common origin, a common nature, and a common destiny." He has taught this in ordinary talks to pilgrims and officially as Supreme Teacher of the Universal Church. These points of similarity are so basic and fundamental that it would seem to go without saying that they override such minor considerations as color, social position, or nationality.

Unfortunately, however, we find that in our own great land, our Catholic people too often respond to the racial situation in much the same way as their Protestant neighbors. Perhaps this follows from inculpable ignorance; perhaps they have not been taught the full truth. Perhaps the pronouncements of recent Popes have been kept locked in text books and foreign languages; if this is so, perhaps we should examine the teachers of God's people.

As priest-adorers of our Eucharistic Lord, who is Himself Truth Incarnate, have we not a strong obligation to judge each and every situation, personal and social, with the mind of Christ? As dispensers of God's truth, do we not have the obligation to find out the application of that truth to the problems of today?

Lest there be any confusion at the outset, let us momentarily look at a similar situation with which we are all familiar, that of birth control. Although we know that the causes of birth control are manifold, as priests we go to the heart of the matter. This social and personal problem has causes in many fields. Some are sociological, as for instance, the saturation of sex in the media of information; some are economic, as for instance, the housing situation; some are psychological. We do not ignore these causes; insofar as we can, we try to to remove them, but as priests we go to the source of Truth for our judgment of the problem and to the source of Life for its solution. First, we teach the Truth: "Such actions are condemned by God and forbidden by His law." Then, we feed its victims with the Truth Who is the Way in His sacramental food.

The same is true, although unfortunately not as clearly rec-

ognized, in the field of race relations. Sins, at least material, against justice and charity are committed every day because a basic sin, again normally only material, against the Faith lies at the root of the situation. A heresy, spawned by Calvinism, is the modern cause and motive force of racial prejudice and injustice. I can mistreat my Negro neighbor because he is not really a man as I am. Not being human, he does not deserve the consideration nor have the rights of a human being. No one, especially a Catholic, would ever state it so baldly, but the heart of the matter contains this heretical statement. Obviously, there are many socio-economic and psychological causes of the present race situation, but they never would have been allowed to become operative if heresy had not vitiated the sources of sound judgment.

Let us, therefore, examine the Pope's teaching about "a common origin, a common nature, and a common destiny" so that we may be enlightened by Catholic truths and then act as Catholic priests.

We're All Cousins

In the cold, precise language of the theological text book, we find this thesis: "The entire human race has descended from our first parents, Adam and Eve." Father Charles Boyer, S.J., the Dean of the Faculty of Theology at the Pontifical Gregorian University in Rome, gives as a theological note, that is, the credence to be given to this thesis, the note of *De Fide Catholica, et Videtur Implicite Definita* in the Council of Trent.[1] To formally deny this statement, then, would be a direct mortal sin against the Faith[2] and would warrant the censure attached to heresy, that is, *ipso facto* excommunication.[3]

Since Father Boyer reissued his book in 1948, we have been given a very clear, dogmatic pronouncement by the Vicar of Christ himself in the encyclical *Humani generis*. "The faithful cannot embrace that opinion which maintains either that after Adam there existed on this earth true men who did not take their origin through natural generation from him as from the first parent of all or that Adam represents a certain number of first parents. Now, it is no way apparent how such an opinion can be reconciled with that which the sources of revealed truth and the documents of the teaching authority of the Church propose with regard to original sin, which proceeds from a sin actually committed by an individual Adam and passed on to all and is in everyone as his own."[4]

It might clarify our thought a bit if we took a brief glance at

1 Boyer, C., S.J., "De Deo Creante et Elevante," Romae, 1948, p. 198.
2 cf. Cardechini, S., S.J., "De Valore Notarum Theologicarum," Romae, 951, p. 135.
3 "Code of Canon Law," Canon 2314.
4 Vatican translation, p. 14.

history. Prior to the coming of Christ, all peoples thought that they differed so much from each other that they constituted different races. Even the great Aristotle accepted the common Greek notion that some peoples are born to be slaves. The pedagogical preparation of the Jews by God led them to think that their election as chosen people constituted them as a superior race, but God Himself never sanctioned this mistake. With the universality of Christ's redemption, Christianity abandoned all such notions. From the time Paul declared, "Here there is not Gentile and Jew, circumcised and uncircumcised, barbarian and Scythian, slave and free man, but Christ is all things and in all" (Col. 3-11), until the novelties of the Protestant psuedo-reform 1600 years later, the Christian world divided mankind into only two groups, Christian or heathen, but even this division was not final. In fact, the same universality of Christ's redemption made all heathens potentially Christian and demanded that Christians evangelize the heathens. Medieval cruelty and exuberance may have led to some evangelization by the sword, but at least medieval Christianity was open, not locked in unbreakable compartments.

When the "reformers" of the sixteenth century rejected the

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visible teaching Church and clung to the Bible alone in a self-righteous individualism and a certainty of "election," they followed Calvin's preference for the Old Testament with its particularism. They claimed that they constituted the New Israel. In a short while, one of their theologians, Issac de la Peyere, developed the theory that Adam was the father of the Jews only and that the Gentiles came from some pre-Adamite man. He renounced this error when he became a Catholic, but he had sown better than he thought. Later on when British colonizers, claiming to be the lost tribe of Israel, wanted to subjugate their new Asian and African subjects and to annihilate their Indian predecessors in North America, they justified their actions by reviving this absurdity.[5]

Enter Calvinism

In the early and middle nineteenth century when southern plantation owners sought relief from their guilt complexes, they revived this theory again. It was in this instance that it came to the official cognizance of the Church. The Vatican Council was going to condemn this heresy, but the force of external political events caused a prorogation of the Council and this point was left untouched. With the end of our Civil War, the social causes of the heresy had ceased, they thought, and so the Church dropped the matter. With the rise of Hitler, racism in general was condemned by Pius XI in the encyclical *Mit brennender Sorge* and in a decree to the Sacred Congregation of Seminaries and Universities.[6] When some theologians, seeking peace with science, sought to solve the difficulties between evolution and Genesis, they embraced the theory of "polygenism," that is, Adam represents many men in many places. They earned the condemnation of Pius XII's *Humani generis* which we quoted above.

The Church and Slavery

While in the realm of history, it might be well to compare the treatment given slaves under heretical supervision with that given under Catholic auspices in South America. Although unable to stop slavery,[7] the Church was at least able to effectively insist on their basic humanity and vindicate for them the fundamental rights of man. First, she effectively taught that any extramarital sexual relations between whites and black was adultery or fornication (our southern Protestants never openly called it beastiality if only because they never called it anything and gave tacit approval to the cus-

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5 The Protestant background for modern racism is expertly demonstrated in Toynbee, Arnold, "A Study of History," Oxford University Press, London, 1951, Vol. 1, pp. 207-249.

6 Bouscaren, T. L., S.J., "Canon Law Digest," Vol. 2, p. 395.

7 For a brief summary of her efforts in this direction, see the encyclical "In plurimis," Leo XIII, May 5, 1888.

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tom to preserve the dignity of "white ladies").

Secondly, she effectively insisted upon the slaves' right to marriage to each other or to free whites and the indissolubility, even for economic reasons, of the bond and the right of children to stay with both parents until maturity.

Finally, she fulfilled her duty to give catechism lessons to the slaves. In fact, this small spark of education stimulated the rise of an artisan group who were able to purchase the freedom of so many slaves that when emancipation arrived, the state could reimburse the owners and thus there was no financial concern to hinder emancipation nor any financial chaos to follow it.

This brief glance at theology and history clearly demonstrates the notion of "common origin" as used by the Pope. Once this is granted, the "nature" must be common by the mere fact of "generation." No one could seriously doubt the "common destiny" even if he has only a faint idea of the theory of redemption.

This set of truths upon which alone we must base our actions contains the key to interracial peace just as surely as it holds the key to international peace. Our problem is to give the key to our people. And, certainly, the most perfect way of imparting this locally difficult truth is by binding it to the Eucharist.

The Smile Of Royalty

Henry VIII took such pleasure in More's company that he would sometimes upon the sudden come to his house at Chelsea to be merry with him, whither on a time unlooked for he came to dinner, and after dinner, in a fair garden of his, walked with him by the space of an hour holding his arms about his neck. Of all of which favours he made no more account than a deep wise man should do. Wherefore, when that after the King's departure his son-in-law, Mr. William Roper, rejoicingly came unto him saying these words, "Sir, how happy are you whom the King hath so familiarly entertained, as I have never seen him do to any other except Cardinal Wolsey, whom I have seen his Grace walk withal arm in arm," Sir Thomas More answered in this sort: "I thank our Lord, son, I find his Grace my very good Lord indeed, and I believe he doth as singularly favour me as he doth any subject within this realm. Howbeit, Son Roper, I have no cause to be proud thereof, for if my head could win him one castle in France, it should not fail to serve his turn," —**"Mementoes of the English Martyrs and Confessors,"** by Father H. S. Bowden of the Oratory.

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code and cult

Joseph F. Marbach, J.C.D.

STUDENTS in a Catholic University here in Ohio are being taught that a person does not really receive Holy Communion unless he chews the Host. The reason given is that Our Lord said — "Unless you eat my flesh and — " I do not recall ever hearing this in the seminary. Is it some new slant or just the machinations of this prof? I have not been able to find it in any books that I have. Could you give names of books where this opinion can be found?

It does not seem that we can condemn such a teaching, but we can say it is unnecessary. In other words, if a child does chew the Host, certainly no wrong is done, but we usually advise children not to, because some particle might remain between the teeth. (We know what happens when we chew a saltine, for example.)

Perhaps the professor was emphasizing the danger of the opposite extreme — it would be entirely wrong to let the Host dissolve in the mouth — probably no grace at all would be received.

We hesitate to use too vivid words in such a sacred matter but we might advise "a moderate chewing, using the tongue more than teeth."

We might take the liberty of venturing an expression that receiving Holy Communion should be "a sacramental eating, not a sacrificial eating."

We favor the simple sentences found in The Catholic Encyclopedia in the 1913 edition under the words "Holy Communion": "For real reception of the Blessed Sacrament it is required that the sacred species be received into the stomach. For this alone is the *eating* referred to by Our Lord (John VI.58)." — p. 402. Thus It should reach the stomach before It loses the appearance of bread, so It should be consumed as quickly as possible in any manner best suited to each communicant — but chewing does not seem necessary.

The above comments refer principally to the small Host given to the people. We admit that at Mass we might come close to a literal chewing of the large Host. In this matter, cf. the directions of Fr. O'Connell

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in his *The Celebration of Mass,* Vol. II: *The Rite of the Celebration of Low Mass* (1940): "During his meditation the celebrant . . . having moistened the parts of the Host between his tongue and palate swallows them as soon as possible, since the sacrament consists in *eating* the Body of Christ . . . While it is more reverent to avoid chewing the Sacred Host, the Celebrant may do so if necessary. Not the Body of Christ, but the accidents, are subject to the teeth." — p. 110.

We might also say that the priest or lay person might chew the Host if physically necessary, but it is not theologically necessary to do so.

Checking various books on the Eucharist, we do not find this specific point mentioned, but we do find interesting accounts of the Eucharist in the early liturgy of the Church. Consider, for example, the summary of Fr. Reine relative to the reception of the Eucharist in the early Church:

"The communicants approach and receive in a definitely arranged order, as described by Apostolic Constitutions; it is noteworthy that also the children are there numbered among them. Chrysostom says that the consecrated Bread is received by the faithful in their hands, but Theodore and Cyril give a more complete explanation on this point. They explain that the communicant stands with his eyes cast down and with his hands stretched out before him, his right hand — palm upwards and fingers close together — resting upon his left. The celebrant places a piece of the consecrated Bread into the right hand, saying: 'The Body of Christ;' and the communicant replies: 'Amen.' After he has signed his senses with the holy Bread, he puts It in his mouth and swallows It." — *The Eucharistic Doctrine and Liturgy of Theodore of Mopsuestia* (The Catholic University, 1942), p. 183.

The left hand then acted as a throne for the right hand which received the Eucharist, according to the symbolism described by St. Cyril of Jerusalem — cf. Villien-Edwards, *The History and Liturgy of the Sacraments* (Burns Oates, 1932), p. 102; — this is indeed an excellent book for a complete background for the doctrine and practice of the Sacraments during the centuries. Cf. also Gihr, *The Holy Sacrifice of the Mass* (Herder, 1942), p. 742.

May persons living in an invalid marriage be admitted as sponsors in baptism if they promise that they will validate their marriage? Or are they ineligible till they have De Facto done so? What should be done in a case where there may be a danger that the parents will neglect to have the child

baptized if the sponsors of their choice are not admitted?

As long as there is no scandal, such Catholics may be admitted as sponsors.

A Catholic in answering a questionnaire was confronted with this particular question: "Of what religion are you?" He wrote as answer: "First Church of Christ." Is this kind of mental reservation allowable? Would you classify it as strict or broad mental reservation?

I would reply that such a reservation whether analyzed as "strict" or "broad" is not allowed in our duty to identify ourselves as Catholics.

As Fr. Wilmers wrote in his classic work, *Handbook of the Christian Religion* (Benziger Bros): "If it were permitted at any time to deny one's faith the Church could not in time of persecution demand of its children constancy in the faith even unto death, nor impose severe penalties on those who outwardly deny the faith, though inwardly they continue to believe." — p. 439. His thesis is that "while the external profession of faith is not binding at all times and under all circumstances, it is never allowed in word or deed to deny the faith" — p. 438. An affirmative obligation does not bind under all circumstances, but a negative obligation (e.g. not to deny the faith) obliges always.

Noldin gives the following example whereby a state of life might be disguised by ambiguous words. A priest is traveling in disguise through a hostile country; if interrogated as to whether or not he is a priest he could evade the truth "quia non est interrogatio de fide, sed de statu suo; et si statum suum negaret, non contra fidem, sed contra veritatem per mendacium (venialiter) peccaret." — *Summa Theologiae Moralis,* II, *De Praeceptis,* M. 21. In the same context he also states explicitly: "Qui interrogatus negat se esse catholicum . . . veram fidem explicite negat."

Some principles concerning similar questions may be found in the *Summa Theologiae,* II — II, q. 3, art. I and q. 140, art. II.

Noldin states as his thesis that for a just cause we can use a manner of speaking which is called a broad mental restriction (unless the one asking the question has the right to know the truth), and even sometimes we are bound to use this manner of speaking — *De Praeceptis,* p. 581. He states that a broad mental reservation is not a lie as it differs entirely from a purely mental reservation which is essentially a lie. In a broad mental reservation there is a "locutio" the meaning of which could be misunderstood by the *one* listening; in a purely mental reservation there is no "locutio" — i.e., the important part of the sentence is *en-*

tirely in the mind of the one using the subterfuge. As an example of a purely mental reservation he gives "Have you seen Rome?" and the answer "Yes" — but mentally adding "in pictures," the deception of the listener is *intended*, while in a broad mental reservation the deception is *permitted*.

Noldin admits that in a practical case it is very difficult to distinguish between a purely mental reservation and a reservation in the broad sense. We can't take advantage of any such fine distinctions to free ourselves from our obligation to profess ourselves as Catholics. We can't be "clever" and use double-meaning words in such matters even though in other cases we could let the questioner fool himself from his interpretation of the answer. We must advise the man to be "in fide non haesitans."

I would appreciate your advice on the following "casus". John, a single Catholic, became involved with Joan, a Protestant, who at the time was considering breaking with her husband, Paul, also a Protestant. During this period Joan became pregnant through John, though still married to Paul.

Before the birth of the child, Joan and Paul were reconciled (they had never been divorced) and Paul was told the whole story. He generously forgave his wife and recorded the child as his own.

Now Joan is taking instructions to become a Catholic. She wishes to have the child baptized, the husband agrees. But she is very desirous of having John the actual father, be sponsor for the baby. She feels that if anything happens to her or the husband, John could then assume the spiritual obligation for the rearing of the child. John is willing.

Canon 765 states that "the sponsor may not be the father, mother or spouse of the person baptized." However, Paul is considered the father and only the three people involved are aware of the true situation. Under these circumstances, may John be sponsor for his own child?

No. The physical father cannot be the spiritual parent (Canon 765). It is true that Paul is presumed to be the father unless the contrary is certain (Canon 1115§1), but in your case the parties are sure as to who is the physical father.

We might visualize the following case while thinking of these principles. A couple may wish to adopt a child — there is no Catholic office or orphanage nearby and they go to a public orphanage where they are told the child they are picking was never baptized. Could the adopting parents be the godparents? It seems a bit unusual but no objection comes to mind.

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OCTOBER, 1955

Publications Found Objectionable For Youth By The Decency Committee

COMIC BOOKS

Through its recent survey the N.O.D.L. Reviewing Committee found that the Comics Code Authority had made progress in eliminating objectionable features of comic books but that the Authority still has much work to do. Definite recommendations have been made to the Authority. Another survey was started in September and the objectionable listing will be resumed after this survey.

POCKET-SIZE BOOKS

ACE PUBLICATIONS

Bad 'Un
Fear and the Guilt
Heat Lightning
I See Red
Left Bank of Desire
Lie Like A Lady
Living it Up
Luisita
Mambo to Murder
Modern Cassanova's Handbook
Open All Night
The Caves
The Fear and the Guilt
The Fires of Youth
The Gilded Hideway
The Marina Street Girls
The Naked Fear
Why I Am So Beat
Will To Kill

AVON PUBLICATIONS

And Dream of Evil
As They Reveled
Belly Laughs
Break-up
Bubu of Montparnasse
Butterfield 8
Collected Works of Pierre Louys
Confidential
Diary of a Chamber Maid
Dawn On Our Darkness
Enter Without Desire
Hellbound
How Rough Can It Get
Impatient Virgin
Other Side of the Night
Honeymoon Guide
Life and Death of a Tough Guy
Lord of the Isles
Love for a Stranger
Love In the Shadows
Naked Acre
Never Come Morning
Nudist
Send Them Summer
Temptation
The Stone of Chastity
The Wrong Turn
Tough Kid From Brooklyn
What D'Ya Know For Sure
Unfaithful

BALLANTINE BOOKS

Heyday
Summer Street
The Golden Spike
Tides of Time

BANTAM PUBLICATIONS

A Cry Of Children
Battle Cry
But That's Unprintable
Clara
Flee the Angry Strangers
God Has A Long Face
Here Comes Joe Mungin
Lament for Four Virgins
Never Love A Stranger
Picaroon
Quick Brown Fox
Someday Boy
The Cobweb
The Day of the Locust
The Hate Merchant
The Man From Brazil
The Price of Salt
The Seven Year Itch
Troubling of a Star
Wait for Tomorrow

BEACON PUBLICATIONS

Gutter Gang
Keyhole Peeper
King of the Khyber Rifles
Pawn
Pick-up
Rooming House
Shabby Street
She Got What She Wanted
Stable Boy
Walk in Darkness

BERKLEY PUBLICATIONS

All the Girls We Loved
Loveliest of Friends
Pattern For Panic
Portrait of a Woman
Roadside Motel
Sexual Conduct of the Teen-Ager
So It Doesn't Whistle
South Street
Torture Garden

CARDINAL PUBLICATIONS

A Stone for Danny Fisher
Flesh and the Dream
Nana
Night Light
1919
N. Y., N. Y.
The Blackboard Jungle
The Devil Rides Outside
The Devil's Laughter
The Female
The Kingpin
The Ragged Ones
We Are Betrayed

DELL PUBLICATIONS

Back Country
Caroline Cherie
Daughters of Strangers
Deep Is The Night
Gina
Go Down To Glory
Poisons Unknown
Reap the Whirlwind
Sex After 40
Teresa
The Bold Saboteurs
The Strangers

FIRST EDITION

After Innocence
Conduct Unbecoming
I Detest All My Sins
Men
More French Cartoons
The Calm Man

GOLD MEDAL PUBLICATIONS

Angels in the Gutter
A Rage to Die
Cabin Road
Cry Down the Lonely Night
Cry of the Flesh
Dark Heritage
Darling It's Death
Find This Woman
Handsome
I'll Find You
Jezebel in Crinoline
Mine to Avenge
Pappy and the Promised Land
77 Rue Paradise
So Wicked My Love
Spring Fire
Strangers in My Bed
Street of No Return
Sweet Money Girl
The Dangerous One
The Hunger and the Hate
The Mating Cry
The Soft Arms of Death
The Sin Shouter of Cabin Road
The Sky Tramps
The Tormented
13 French Street
Way of a Wanton
We Walk Alone
Whisper His Sin
Women's Barracks
Wild Breed

GRAPHIC PUBLICATIONS

Cry Torment
Model For Murder
One Touch of Blood
The Girl in the Red Dress

HILLMAN PUBLICATIONS

Let's Make Mary

LION PUBLICATIONS

A Hell of A Woman
A Swell-Looking Babe
A Way With Women
Boss Man
Don't You Weep, Don't You Moan
House of Evil
Joy House
Lila
Sin Pit
Strange Sisters
The Flesh Baron
The Wild Place
Tiger Street

NOVEL SELECTIONS, INC.

Poor Fool
The Bastard

PERMA PUBLICATIONS

Boy Gang
Grand Hotel
Indian Summer
Memory of Love
Music Out of Dixie
Nine to Five
Port of Call
Sing At My Wake
The Color Of Blood
The Condemned
The Girl With the Glass Heart
The Southpaw
The Stainless Steel Kimono
The Tall Dolores
They Had A Glory
To Have and Have Not
Unconquered
Victory In the Dust
Well of Loneliness

POCKET BOOK PUBLICATIONS

Homer Crist
In Love
Lord God of the Flesh
Pride's Castle
Mr. Roberts
Sultan's Warrior
The Bishop's Jaegers
The Girls of Sanfrediano
The Story of My Psychoanalysis
Trespass

POPULAR LIBRARY PUBLICATIONS

A House Is Not A Home
All Passions Spent
Blonde and Beautiful
Blood Royal
Born of the Sun
Cry the Lonely Flesh
Dark Streets of Paris
Deep is my Desire
Desire in the Streets
Devil Take Her
Down I Go
Down the Dark Street
Drag Me Down
Dream of Innocence
Everybody Slept Here
Fair Game
Farewell My Young Lover
Fast and Loose
Find Me In Fire
Glitter
Hot Freeze
Julia
Kiss the Night Away
Live and Let Live
Mark of the Hunter
Naked Canvas
Naked In The Night
Naked to My Past
Never Say Love
Night after Night
No Angels for Me
Passion Road
Rage to Love
Rogue Wind
Run, Brother, Run
Satan Was A Man
Ten Roads to Hell
The Beach House
The Big Rumble
The Dim View
The Dead Tree Gives No Shelter
The Gilded Hearse
The Girl From Easy Street
The Hot and the Cool
The Innocent One
The Naked Hunter
The Naked I
The Night is My Undoing
The Strong Don't Cry
The Violent Wedding
These Items of Desire
This Is My Night
Tombolo
Up To Her Neck
We Burn Like Candles
Web of Passion
Wicked We Love
Wide Open Town
You Can't Stop Me

PYRAMID PUBLICATIONS

After Dark
Bold Moment
Chicago Women
Chinese Lover
Dark Brother
Farm Girl
Female Convict
For I Have Sinned
His Father's Wife
Hill Man
Hospital Doctor
Houseboy
Lesson In Love
Let's Go Naked
Love Camp
Lovers In The Sun
Loves of Goya
Mimi
Night In Manila
One for the Road
Pierre's Woman
The Cheat
The Come-On
The Junk Pusher
The Redhead from Chicago
The Shame of Mary Quinn
With Sirens Screaming
Women on the Wall
Yankee Trader

SIGNET PUBLICATIONS

All the Way Home
A Lamp for Nightfall
A Law for the Lion
Awakening
Bamboo
Cancel All Our Vows
Catcher and the Rye
Cheri and The Last Of Cheri
Days of My Love
Death Likes It Hot
Devil in the Flesh
Father and Son
Forever Amber
Four Days in a Lifetime
From Here to Eternity
God's Little Acre
House in the Upland
I, The Jury
Journeyman
Kiss and Kill
Love Trap
Love Without Fear
Mistress Glory
Morning, Winter and Night
Mud On the Stars
My Days of Anger
One Lonely Night
Out of the Red Brush

Pajama
Proud Youth
Portrait of the Damned
Sanctuary
Scollay Square
Search for the Sun
Serenade
Street of Barefoot Lovers
The Big Kill
The Birds and the Bees
The Butterfly
The Chain in the Heart
The General Wench
The Hoods
The Jungle Seas
The Long Wait
The Lost Year
The Mountain and the Valley
The Naked Heart
The Outsider
The Revolt of Mamie Stover
The Scattered Seed
The Skin
The Sling and the Arrow
The Spider in the Cup
The Time of Indifference
The Wayward Ones
Thunder in the Heart
Tobacco Road
Tragic Ground
Trial By Darkness
Trouble in July
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Violent Streets
Who Walk in Darkness

DIGEST-TYPE NOVELS

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Confessions of a Lady's Chauffeur
Farmers' Women
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French Sinner
House of Sinners
Hotel Doctor
Indiscretions of a French Model
Intimate Affair of a Sinful Model
Lonely Soldiers
Lost Woman
Man-Crazy Nurse
Maybelle
Midnight Sinners
Motel Mistress
Native Girl
Night-Club Sinner
Night Nurse
Nurse's Quarters
Playboy's Nurse
Rooming House Girl
Sailor's Week-end
Scandals at a Country Club
Scandalous Career Girl
Scandalous Nurse
Shanty Boat Girl
Shanty Girl
Shanty-Town Tease
Shock Road
Sins of an Aspiring Actress
Stag-Party Girl
Thrill Hungry Girl
Toffee
Wayward Girl
Wild Bride
Wild Sister
Woman-Crazy Doctor
Woman of Passion
Women's Doctor
Young Secretary
Young Wife

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Eyeful
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Famous Police Cases
Fifteen Love Stories
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Figure Photography Annual
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Flirt
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Fotocrime
Foto-Rama
Frolic
Fun Parade
Fury
Gala
Gal-orama
Girly Carnival
Glamorous Love Stories
Glamour Photograph
Glamorous Models
Good Photography
Good Times
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Hollywood Galaxy
Hollywood Girls of the Month
Hollywood Models of the Month
I Confess
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Laff-Annual
Life Romances
Life Story
Lilliput
Line-Up Detective
Love
Love Book
Love Secrets
Lowdown
Man to Man
Men
Model
Models and Camera
Modern Man
Movie Spotlight
Movie Play
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Our Life
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Ten True Crimes
The Girl Friend and the Boy Friend
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NOTE: A Club to obtain pocket-books for teen-agers may be organized (usually in school under the direction of a teacher). This Club may obtain information about books from the Teen Age Book Club, 33 West 42nd St., New York 36, N. Y.

List prepared by The National Organization For Decent Literature, 33 East Congress Parkway, Chicago 5, Ill.

The list may be obtained from Our Sunday Visitor, Huntington, Indiana. Individual subscription is $1.00 per year. Copies of the list are sold at following prices per month: Single copy 10c; 5 copies 25c; 10 copies 50c; 25 copies 65c; 50 copies 90c; 100 copies $1.25. All prices given are postpaid.

BOOK REVIEWS

Man Takes A Drink

by John C. Ford, S.J.

P. J. Kenedy & Sons, N. Y., 1955, pp. 120, $2.50

MAN Takes a Drink is not another book on alcoholism. It is an unbiased look at the whole question of drinking, of which "alcoholism" is a limited though serious part. Father Ford believes that the problems created by alcohol in our society result from the fact that many otherwise mature people maintain an immature attitude toward drink. They are unaware or unappreciative of both the scientific facts and the moral principles involved in such drinking. The aim of Father Ford's book is to help people decide their conduct on this question in a mature Christian way by presenting these facts and principles clearly.

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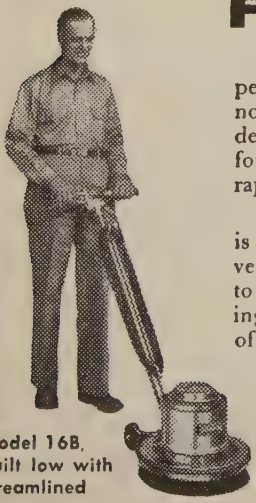

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The physiological and psychological aspects of drinking are presented first, but Father Ford points out that scientific facts alone are not sufficient basis for decision about human conduct.

The moral side of drinking is handled in a refreshing and positive manner. The virtue of sobriety is set forth as the norm to determine our attitude and conduct in this question, and Father Ford is quick to note that this virtue may be practiced, like the virtue of charity, either by total abstinence or moderate usage. To those who claim that total abstinence is the sole answer, it is noted that our Lord, Who practiced all virtues perfectly, practiced the virtue of sobriety by moderate usage. On the other hand, Father Ford shows that those who champion total abstinence are not necessarily puritanical, but rather advocates of the excellent Christian practice of mortification.

Man Takes a Drink is written in a deceptively simple style. Its very lucidity might at first glance cause one to overlook the author's stature on this question both as a moral theologian and as an authority on alcoholic problems. But a careful examination will make clear its value for what it is intended to be, a tool of prevention. This is the primary aim of the author. The book is not intended as an explanation of alcoholism. It is intended to help that problem by prevention rather than cure.

The question of alcoholism, however, is not overlooked, and Father Ford calls on his experience to assert that alcoholism is a three-fold disease, a sickness of the body, the mind, and the soul. To ignore this fact in treating with alcoholics is to make any recovery dificult, if not impossible.

Man Takes a Drink will be of especial help to those engaged in youth formation in enabling them to present the facts and principles about alcohol in a balanced manner. — F. J. Riley, Seattle.

The Indwelling of the Trinity

by Francis L. B. Cunningham, O.P.

The Priory Press, Dubuque, 1955

THIS book is a study of what is undoubtedly one of the most profound mysteries in the religion of Catholicism: the indwelling of God in the souls of the just. Yet no fact or doctrine is more clearly affirmed in the New Testament and the writing of the Fathers. The latest pronouncement of the Church's magisterium by the present Pontiff in his encyclical on the Mystical Body of Christ leaves the mystery unresolved: "The Divine Persons dwell in a sanctified soul, but in a way that lies beyond human comprehension." Since God is everywhere, and since He is by that fact already in all souls, whether in the state of sin or the state of grace, the question forces itself on our attention: What is the precise nature of this special presence of God in the souls of those who abide in His love, and what brings it about?

Father Cunningham of course does not expect to solve the incomprehensible. His objective is

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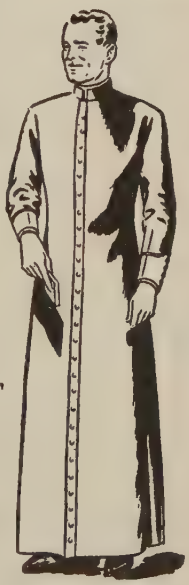

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much more modest than that, and it is one not beyond human attainment. Basically he aims at presenting the true doctrine of St. Thomas Aquinas on this subtle question, and by doing so to persuade his readers that in Aquinas' profound solution is to be found "the most complete, precise, consistent, and satisfactory answer."

The outstanding merit of this book consists in establishing slowly and progressively what the greatest of all scholastic thinkers had to say concerning the indwelling of the Holy Trinity, in two of his works, the *Scriptum super Sententis Petri Lombardi* and the *Summa Theologiae,* However abstruse this doctrine may be, the author succeeds admirably in making clear to his readers what St. Thomas actually taught. And so he reached his first and main objective. That in accomplishing this much he also succeeded in proving that it is "St. Thomas' contribution . . . to have found the solution . . . the perfect conclusion," will probably be challenged by some of the writers who are presently engaged in looking into these same dark depths, and who are not entirely satisfied that the perfect conclusion has yet been found. Nevertheless, no one who henceforth takes up this problem can afford to ignore Father Cunningham's contribution.

'Some Fighting Words'

Throughout the work the author proceeds in a scholarly, systematic, and objective manner, but in a few instances he allows himself to engage is some fighting words generally dissociated from such a factual study as this. If some who have written on this topic have been guilty of *exegetical Crime,* or *scientific error,* or *charlatanism,* the truth will in time prevail to their own confusion.

In the first sentence of his preface, Father Cunningham gives fair warning that he does not intend to offer a sort of theological pabulum to his readers. On the contrary, he almost boasts that he will be *unashamedly technical,* taking the stand that "every science has a right to its own vocabulary." Certainly, the author has a point here. The uninitiated in any field will find unintelligible most of what they find in technical treatises. Moreover, anyone can realize that there is real danger of misapprehension and misinterpretation when technical terms are translated into the language of the man on the street. But while the various scientists have their own medium of expression, the able physician or lawyer or psychiatrist has a way of reaching the understanding of the ordinary man. And therefore there are some who wonder why the terminology of a past era, not indeed dead, but quite mute to a modern reader, cannot be translated into language that is alive with meaning to him. The author somewhere expressed the hope that his book might have some influence on the reader's spiritual life. He is entirely right when he asserts that the doctrine of God's special presence in the soul of the just man should have a profound meaning for the man in search of God. But before it can, must there not be found a medium to make it real to him in any and every century of God's good time?—Louis A. Arand, S.S., Catholic University.

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Blame No One But Yourself

by Charles Hugo Doyle

Nugent Press, xiv, 255 pp., $3.00

LIKE so many priests, Father Doyle has had to stand rather helplessly by and watch an unending stream of marital failures. To try to stem this tide and to prevent future debacles, he has prepared this little book "to assist those contemplating marriage in the immediate future, or even in the very distant future, to choose a mate wisely and well." That there is a place for just such a book in our marriage literature is not denied, but this particular study is far from satisfactory. Approached almost entirely from the negative point of view, the book reads somewhat like an amateur study in abnormal psychology. It brings to mind a book on vocation they used to read to us in the seminary. We subtitled it "Why Go On?"

Although Father Doyle reputedly addresses this book to the teenaged set, it would seem to us that it is far too technical in parts to have much appeal to the average among them. In fact, at times, he rambles far from his purpose so that a large portion particularly of the first part of the book, is actually addressed to the parent or marriage counsellor rather than to a youthful audience. From about Chapter Six on, however, the book does pick up its pace and apart

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from the author's rather pessimistic view of our marriageable youth, it does offer a certain amount of sound and sage advice to the more serious minded of our youngsters. Unfortunately it is not our serious minded youth who will need this book, and for this reason, it is indeed regrettable that Father Doyle has not produced a better balanced map of the road to successful marriages. — Raymond G. Gribbin, Baltimore.

Sex And The Single Woman

Integrity Publishing Co., Inc., New York, 1954

THIS is a group of articles written by eight authors, all but one of whom are writing in defense of the vocation of the unmarried state outside of religion. The one exception seems more to regard such a vocation as somewhat of a "predicament" (p. 59) whether it be male or female who is "condemned" to it. How his non-conforming article happened to be included in this 64-page booklet is a matter of conjecture.

Actually this book is a frank if perhaps one-sided evaluation of a novel problem existing in society and in the Church today. The role of unmarried women living in the world is becoming a more interesting one and a more important one as their numbers and their influence increase rapidly. However, these various papers exaggerate the importance of the problem in relation to society. It almost appears that these women are em-

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ploying an old mental mechanism of trying to turn what is really their problem into a problem for all of society.

Despite their ego-involvement these women have delineated sharply many of the crucial points involved in the whole issue. They imply but do not state distinctly enough that their argument is for a life of dedication to God in worldly virginity and not for the single state as such. One might easily agree with them that for those unmarried women or men who find spiritual dedication for their life there is a true vocation. But the question one might ask is how many unmarried women living in the world do this. Dedication to a company, devotion to a married boss are hardly satisfactory points of reference around which to build a philosophy of life.

The booklet has some well thought out discussion. The overlay of emotionalism is unbecoming and stoops to its lowest in the comment on page 60 which extols the office secretary as the brains, the efficiency expert, the martyr of modern government and business. This is going a bit too far. — Robert P. Odenwald, M. D., F. A. P. A., Washington, D. C.

No Man Is An Island

by Thomas Merton

Harcourt, Brace & Co., New York. 1955. pp. xxiii and 264, $3.95.

THIS latest of Thomas Merton's books reveals the constant activity of mind and heart of those who have left all to seek the "unum necessarium." The one thing needful is the love of God and the desire for salvation. But it would be far from the truth to say that this goal is reached merely by leaving the world. *No Man Is An Island* takes up the successive stages of spiritual development which God expects of those who have received the treasures of His graces. It is true that Christ has secured for His followers the life of divine grace, destined eventually to blossom into the life of heaven. But there is an obligation to trade with these spiritual talents, to advance in holiness, to assist the members of Christ's Mystical Body.

For those who seek perfection in the quiet atmosphere of a Trappist Abbey, there yet remains the duty to perfect themselves for the sake of others, in imitation of Him who said: "For them do I sanctify myself, that they also may be sanctified in truth." John 17:19. With reference to this attitude the author comments . . . ". . . the true solitary must recognize that he is obliged to love other men and even all things created by God: that this obligation is not a painful and unpleasant duty, and that it was never supposed to be bitter."

No Man Is An Island presents the principles of the spiritual life in a manner that should be profitable to all classes of people. The chapter on "Vocation" will be helpful in assisting those who are thinking of religious life. The remarks of the author on this particular topic are very apt. The merits of each kind of vocation are weighed, including the vast number who will find their vocation in the married state. Follow-

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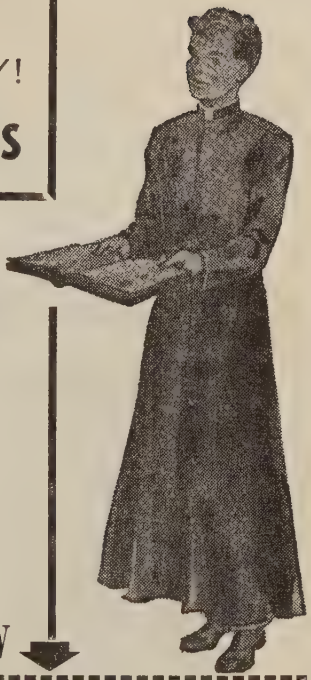

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An Essay On Christian Philosophy

by Jacques Maritain.
Trans. by Edward H. Flannery.
Philosophical Library, 1955. 116 pp. $2.75

THE original version of this Essay was a conference delivered in December, 1931 at the University of Louvain and published in 1932 in the *Revue Neo-scolastique de Philosophie* under the title: "De la notion de philosophie chretienne." Two explanatory notes have been added; one (p. 55-61) "On the Nature of Apologetics" based upon Garrigou-Lagrange's *De Revelatione* is a clarification of Maurice' Blondel's position; the other (p. 61-100) "On Moral Philosophy Adequately Considered" answers objections that might be raised against the author's thesis on the ground that Christian Philosophy would amount to a complete rejection of natural ethics and make Christian Ethics theology pure and simple.

Starting with the distinction between the "nature" of philosophy defined by its object, viz. any truth to which man's intelligence is adapted and co-natured (p.13) and the Christian "state" of philosophy, viz. the conditions under which the human mind enlightened by revelation exercises its powers, the author points out the "objective contributions" of Christian revelation to philosophy, namely the concepts of creation, nature, God and sin, and the "subjective aids" to which Christian philosophy is heir in a Christian climate, particularly the reinforcement and higher orientation

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of man's speculative powers under the influence of grace.

Mr. Etienne Gilson, who had asserted his "complete agreement with Mr. Maritain in his *Spirit of Mediaeval Philosophy*, reaffirms it in his monumental *History of Christian Philosophy in the Middle Ages* (Random House, 1955) in these significant words of his Introduction (p. 6): "In point of fact, it is not philosophy that kept Christianity alive during fourteen centuries, rather, it is Christianity that did not allow philosophy to perish.——Jules A. Baisnee, S.S. Catholic University of America.

Church And State Through The Centuries

edited and translated by Sidney Z. Ehler and John B. Morrall,

Newman Press, Westminster, Md., 1954, 625 pp., $6.75.

THIS valuable book is not a theological resume of the Church-State controversy, nor a defense of any particular position on the question; yet it provides a *sine qua non* background for any such controversy, and is necessary pre-reading for anyone who would take a stand in defense of either separation or union of Church and State. The book is a collection of historical documents of Church and State leaders from the second to the twentieth century *about* the relations of Church and State particular to their various times.

Beginning with the brief note of the Emperor Trajan to the Governor Pliny on the treatment of Christians (113 A. D.) and ending with the Czechoslovak Communist law on Church affairs (1949), the editors have here translated in chronological orders 79 documents of varying lengths, including letters, edicts, constitutions, decrees, depositions, concordats, papal bulls, briefs, encyclicals, and excommunications — all on general or particular relations of Church and State. Of these, 40 are civil documents from heads of state friendly, inimical, and indifferent to the Church; 36 are papal documents; and 3 are Church conciliar decrees. Of the total group, 31 appear for the first time in English translation.

Included and given in full text are such famous documents as the Letter of Pope Gelasius I on the spiritual and temporal power, which has set the tone of the Church's conservative teaching on the desired union of Church and State for almost 1,500 years; Charllemagne's letter to Leo III; the Donation of Constantine; the deposition of Henry IV by Gregory VII; the Concordat of Worms (1122); the surrender of England's King John Lackland to the Holy See (1213); the decrees of the Council of Constance on the council's superiority over the Pope — which laid the foundations of Gallicanism for centuries to come; Henry VIII's Act of Supremacy; the Edict of Nantes; the Civil Constitution of the Clergy imposed in France in 1790; the Catholic Emancipation Act in Great Britain and Ireland; Pius IX's Syllabus of Errors; the Lateran Treaty and Concordat (1829); and Pius XII's Modern Concepts on State Power (1945).

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that it takes the Church-State controversy out of the realm of theory and puts it into a context of history. It cuts away utterly the false pretense of the narrow, secularist view (exemplified by the POAU) which tries to make a religion of U.S. Democracy, puts the Church-State controversy solely on the basis of patriotism, and treats it as if it were strictly a twentieth-century American problem. Whether the documents of this collection favor the Church or go against her, the Church is nevertheless always seen at the various stages of history as a power in in the world and yet above it; as a power human, fallible, and even prone to mistakes in the art of statecraft, yet somehow miraculously divine, infallible, and unconquerable. The book does not prove a case either for separation or unity, yet in a way it furnishes material for both views, for it serves to point up the extreme complexity of the whole question.

The editors give a brief commentary on each of the documents that serves to put them in their historical setting; yet they never attempt to arbitrate, interpret, or evaluate. They simply give documentary evidence of twenty centuries of concrete relations between the spiritual and temporal powers. The task of interpretation and evaluation is left exclusively to the reader. For those who love history, this will prove a fascina-

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ting book. For others it will create a vivid historical sense. For anyone, Catholic or Protestant, interested in the involvements of the Church-State controversy, most of the documents in this book are not only necessary but engrossing reading. — John H. Thirlkel, S.S., Kenmore, Washington.

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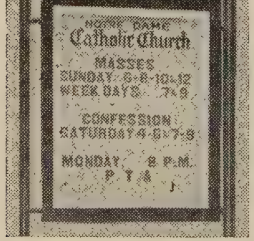
'Let's Get Off The Ball'

IT was certainly a joy and a pleasure beyond measure to see some sensible person for once come out with the truth regarding this ridiculous fallacy about athletics and its moral and character building factors. I refer of course to your splendid article in the August issue entitled "Let's Get Off The Ball."

I can well understand why that principal prefers to remain unknown. I was headmaster of a prep-school for 12 years, and prefect before that for seven years. I am well acquainted with all this mullarky about athletics "doing a better job than the Ten Commandments." I believe in athletics. Our youth needs them. But we must not ascribe to athletics ends for which athletics were never intended. What about the thousands, even millions, who never have a chance to participate in organized sports? If we were to believe the



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devotees of "athleticism" (that's my term for these maniacs)—if character can be developed and morals preserved only by organized sports, then we had better stop wasting the billions of dollars that have gone and are going into schools over the past 50 years, and even before—for surely, according to their premises, only those few fortunate enough to make the team are in line for any moral or character development.

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certainly could claim little in the way of good solid character. So why all these wild claims of the "athlete maniacs" who are trying to dominate the scene in education?

I heartily agree with the writer of your article. It should be done in reprint format and shipped to every Catholic school in the country. Let us never think that juvenile delinquency can be stopped by baseball diamonds and football gridirons. We must go deeper than that. Certainly, sports will help any youngster, but it can never do or achieve those aims for which religion and good moral training alone were intended.

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My latest list shows about 25% in Class A-1 and A-2 and 75% in the other. Isn't it time that some concerted action be taken again to remedy this situation — if possible?

Sincerely,
N. Donnay
Perham, Minnesota

Correction On Indulgences

OUR learned "answer man" in THE PRIEST, Dr. Marbach, speaking of indulgences and the recitation of the Divine Office, makes this remark on page 733 of the Sept., 1955 issue:

"However, it is important to add that many prayers found in the breviary have their own special Indulgences. To give a few examples: 'Magnificat'—3 years; 'Ave Maris Stella'—3 years; 'Alma Redemptoris'—5 years; 'Ave Regina'—5 years; 'Aperi, Domine'—3 years; 'Sacrosanctae'—3 years. Thus it is good to make a specific intention to gain as many Indulgences as exist for the various prayers we say while reciting the breviary."

This gave me pause. Well now, what's this, thought I. This is news to me. For the "Sacrosanctae," yes; and for the "Aperi, Domine," yes; for these are not of obligation. But for the rest?

Canon 932 tells us that a work which one is obliged to perform by law or precept under pain of sin cannot serve for the gaining of an indulgence, unless the grant ex-

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pressly states that it can; but if a work is enjoined as a sacramental penance and happens to be enriched with indulgences, a person by doing it can at the same time satisfy the penance and gain the indulgences.

It may be remarked that the recitation of community prayers which are not prescribed under pain of sin, but only by rule, as in religious communities, may serve to gain indulgences, e.g., the Angelus.

Homer is nodding again on either side of the fence.

May I take this occasion to remark that Dr. Marbach is doing his work as "answer man" admirably well. I always study his replies with great interest and no little profit. Some of them are masterpieces of condensation. He's got what it takes, as the saying has it. Thank you, Dr. Marbach.
Winifred Herbst, S.D.S.
Lanham, Maryland

'What I Want for Christmas!'

Editor, **Our Sunday Visitor:**

TEN minutes preparation for a Christmas sermon—that's what I'm asking. Those ten minutes would scotch the meandering sermons which jangle out of tune and flay the spirit of Christmas.

Last Christmas my wife and I rose in the dark, looked in upon our tousle-headed youngsters sleeping in their cribs, and set out, atuned to Christmas, for Mass and Holy Communion.

Up rose the pastor in the pulpit. He paraphrased the Christmas gospel. On my mental movie-screen flocked pictures. Shepherds on the

hillside — real shepherds with stubble on their faces, dirt under their fingernails, and the downright honesty of simple folk in their hearts. They stood on a Montana-like hill, snow-covered and tipped up against the sky. The pastor spoke of the crib. I saw the picture of Christ warm and snug in the clothes that Mary — like every expectant mother — had prepared months in advance. The inn doors closed against the Holy Family, the wind knifing between the stable planks, the pungent odor of cow and donkey together— these were lost on Mary and Joseph. They focused on the child and felt the joy of warmly human folk. As I sat on the edge of the pew, my heart in secret stirred so deeply, I hung my head to keep my feelings secret.

The Pastor's Contribution

The pastor's paraphrase ended His personalized contribution to the Christmas spirit followed. It consisted of a fanged attack on store keepers who feature a swaying Santa Claus instead of a crib. He snapped at merchants for excluding Christ from His own birth-

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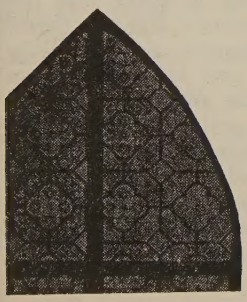

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Will & Baumer Candle Co. Inc. Back Cover

Correspondence

day party. I agreed that modern commercialism is extreme. But in the secrecy of my heart, I wondered why not growl during advent, in time to influence our businessmen?

Then the pastor turned upon the atheist. This unfortunate shuts himself into his room to escape the spirit of Christ, welling out of the earth at Christmas. Even there he thinks of God.

True enough, but what of us believers sitting right before the priest? We did not come to Mass to condole with the atheist but to visit with Christ!

The pastor rambled on, his verbal content much like that of a manic-depressive indulging in free-association. Four times he passed an appropriate place to conclude. Somewhere along the line I had closed my mind against being further robbed of the spirit of Christmas.

That spirit was precious. My wife and I had built it up carefully the night before by trimming a tree, repairing the figures for our crib—handed down from the old folks—and by singing, with our children, "Happy Birthday, Dear Jesus."

Because Christmas is a family feast, it is harder for priests than for lay persons to enter into the spirit of Christmas. But the priest has been adopted by the Holy Family in a way lay persons can only envy. His adoption ought to make him grateful enough to spend ten minutes preparing a short, pointed sermon, in the spirit of Christmas. Then he could stand up, speak out, and stop short of stupidity.

Name Withheld

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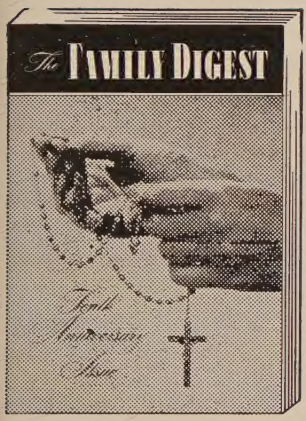

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